Zions Herald

THE FREE VOICE OF AMERICAN PROTESTANTISM

PUBLISHED EVERY WEEK BY THE BOSTON WESLEYAN ASSOCIATION, BOSTON, MASSACHUSETTS

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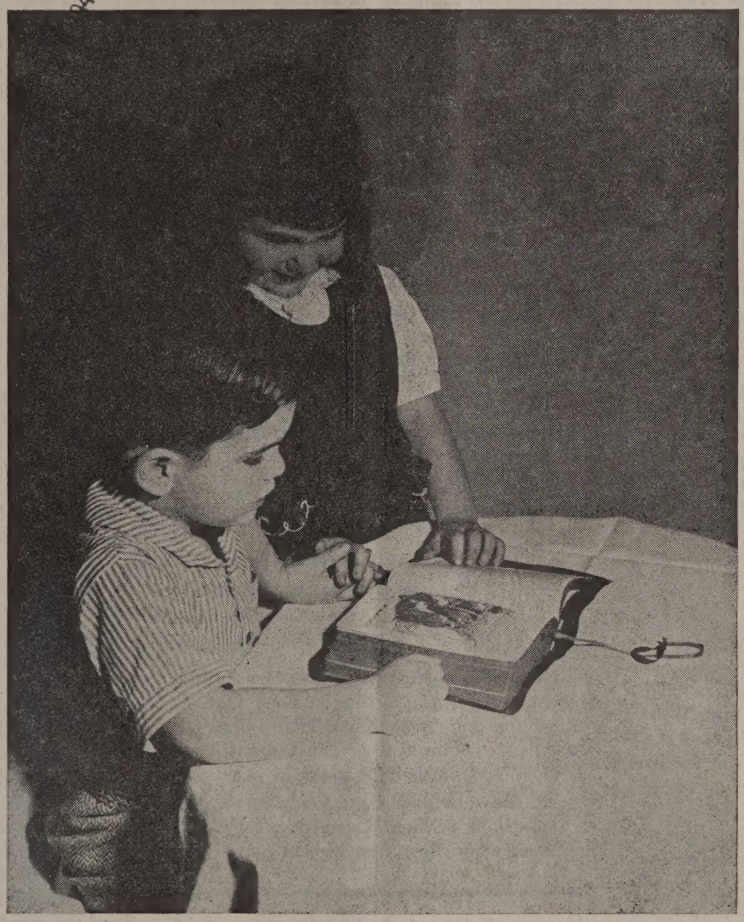

RNS Photo

Missionary Sunday Makes It Possible For More Of God's Children To Read It.

October 19, 1949

FROM COVER TO COVER

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READERS WRITE

A Bouquet

I simply have to write you how much I liked the Sept. 28th issue of ZIONS HERALD. The article by Elwin Wilson was excellent and should be widely read; Professor Bruce's contribution was thoughtful and stimulating; Professor Brightman's review of the new book by Dr. DeWolf was a superb piece of reporting which will certainly make me read the book; every one of your regular columnists (especially Mr. Cook) was in top form; and your editorials forthright and to the point. A splendid issue. Congratulations!

WALTER L. NATHAN,
Bradford, Mass.

Hosts of Skobes

In your excellent article in this week's issue — "Delayed Pilgrim Assumes Duties" — you state that the Skobe family "spent most of the last three months as guests of the Methodists at Asbury Grove." Behind that sentence there is a lot of practical Christianity which should be known, for it demonstrates that Asbury Grove does and can fulfill its mission.

When it became known that the Skobes were coming, on four day's notice the Asbury Grove Ladies Aid Society led by their president, Mrs. Mary Vickery, arose to the occasion. They cleaned the cottage where the Skobes were to live, supplied bedding and dishes, and then stocked the pantry with good things to eat. Throughout the rest of the summer this group continued to prove themselves to be good neighbors and did everything they could to make the newcomers feel at home.

Miss Lena Peck is a teacher of English in the English High School, Lynn. She was a summer resident at Asbury Grove. Realizing that if Mr. Skobe were to make his way in this country he would have to learn to speak and write English. She volunteered her services and spent one evening a week all summer with the Skobes. To her more than any other person Mr. Skobe owes and acknowledges the remarkable progress he has made in speaking English. Miss Peck is a member of the Protestant Episcopal Church.

Mention should also be made of the Rev. and Mrs. Stephen Seminario who surrounded the Skobes with warm Christian fellowship. Mr. Seminario was the summer chaplain at the Grove. Mr. Francis Ritchie also spent many evenings with the Skobes conversing in English. Many others, too numerous to mention shared in this productive adventure in Christian friendship.

These are facts which I am sure you and the Methodists of New England will want to know.

(Rev.) ARCHIVER J. STRAIT,
Lynn District Superintendent.

Dr. Stidger's Kicks

I was glad to learn that ZIONS HERALD has enough copies of "Getting a Kick Out of Life" for months to come. That is one of the first columns that I read. I surely "get a kick" and much inspiration.

At one time Bill wanted a copy of his "Symphonic Sermons." I had a copy and sent it to him. In return he sent me a copy of "How to Get the Most of Life" with the following inscription: "To my friend Herbert F. Quimby, this new book comes in exchange for Symphonic Sermons. Fraternally and Faithfully, Wm. L. Stidger."

I want to say thank you and "amen" to the Rev. Clarence F. Avey for his article, "Do Methodists Care About Sunday?" It is very pertinent and timely.

(Rev.) HERBERT F. QUIMBY,
Jamaica Plain, Mass.

Editorial Apology

We regret that proper credit was not given in last week's issue to *Federal Probation*, for allowing us to reprint the article "I Was In Prison, And Ye Came Unto Me," written by Burlyn Pike. We have been indebted many times to this "Quarterly Journal of Correctional Philosophy and Practice" published by the Administrative Office of the United States Courts in co-operation with the Bureau of Prisons of the Department of Justice, Washington, D.C.

The Parson's Letter

I have been tempted frequently to write a few lines of comments on "The Parson Looks at Labor" articles, occurring regularly in ZIONS HERALD. That "Open Letter" appearing in the issue of Sept. 28th to Mr. Fairless prompts me to say that for violating the most important section of the Ten Commandments the Rev. Clair M. Cook wins a medal in my judgment.

For sins against God the laws of our land issue no drastic punishment, but for the sins against man we have stringent laws, with the exception of one, namely the sin of covetousness. That commandment is clear: "Thou shalt not covet . . . anything that is thy neighbor's." Exodus 20:17.

There are no laws nor could any be written on the statute books against this fundamental law. Nevertheless the violations of this law lead to violence, theft, adultery murder, and in short, to wholesale bolshevism against all that we Americans hold dear. To be sure, Mr. Fairless, Mr. Homer, Mr. Voorhees and others draw big salaries and receive large pensions on retirement, but the reason for this is that their type of executive ability is scarce. These valuable executives are responsible for the jobs of millions, and the contributions of the millions of employees and patrons to each one of these men's salaries can be counted for each employee and patron not in dollars nor pennies, but in mills. If one of these high executives fails to make good he is soon replaced. Mr. Cook mentions $1.65-per-hour men as laborers; an union man knows that a very small percentage of the $1.65-per-hour men are worth that much; others have to make up the difference to keep the deficient on the job. The absolute value of the rank and file varies. Also the average financing of each man's income varies. Instead of a diatribe against the men who hold the destiny of the American way of life in their keeping, why not, Brother Cook, devote your energies to leading the ranks of labor into a sensible use of the $1.65 per hour. I admit that would require more painstaking patience than to excite the multitudes in the line of covetousness. The "Yours for the Golden Rule" fits just as well on the opposite side.

(Rev.) OLOF J. ANDERSON,
Orange, Mass.

Lutheran Groups In Yugoslavia

LOUIS SANJEK

Pastor Paff of the Lutheran Church in Zagreb, Yugoslavia, stands between two American Lutheran friends, the late Dr. Samuel Trexler and Dr. Edmund Duvol. The editor of Zions Herald took this photo in the summer of 1947 when he visited Yugoslavia.

In no other European country, be it large or small, are there Lutherans (Evangelicals of the Augsburg Confession) of so many different nationalities as in Yugoslavia. The four distinctive groups of Lutherans in my native country are widely scattered and living as small minorities among the majorities of Eastern Orthodox, Roman Catholics and Moslems in a population of over 15,000,000.

Geographical distances between the groups are great; in some districts the churches are separated by hundreds of miles. This isolation and a strong nationalism are the main drawbacks to effective co-operation among them. These groups also come under three distinct Provincial Commissions for Religious Affairs (Serbian, Croatian and Slovenian) and we cannot at the present time speak of a United Lutheran Church in Yugoslavia.

During the past year, the writer has received hundreds of letters from pastors and church workers in all parts of the country, and we can, therefore, present a more detailed report of the conditions prevailing among the adherents of the church in Yugoslavia than was the case a year ago.

Slovak Lutheran Group

Since the so-called "German Synod" (Volksdeutsche) has disappeared with the end of World War II, because its members showed themselves inimical to the state by closely co-operating with the German occupying forces this Slovak group is now the largest Lutheran group in Yugoslavia, numbering about 75,000. Slovaks began to emigrate from Slovakia (then part of Hungary) into present Yugoslavia at the beginning of the 19th century. They settled in the rich agricultural sections of the present province of Vojvodina, which takes in three districts, Backa, Banat and Srem, and borders on Hungary and Romania.

As was the custom with all Slavs emigrating to another country, as soon as a dozen or so families got together, they organized themselves into a congregation, sometimes without having a regular pastor. With the arrival of a pastor for occasional services they began to build churches and parsonages. This group in Yugoslavia now has commodious churches and dwellings for their pastors. While the Hungarian bishops acted as supervisors of the church work for many decades, since 1929 this group has had its own Slovak bishop, who, with 22 pastors, in as many chief congregations and 14 preaching stations (filias) conducts the work among the Slovak Lutherans in the Province. Local memberships number from 600 to as high as 7,000 souls (bishop's congregation).

Slovak congregations use to have their own parochial schools but these were taken over by the government soon after the first World War. Pastors had the right to visit them for religious instructions. Now, with but few exceptions, religious instruction is given in the church buildings. Pastors reporting this year's confirmands state that their number varies from 14 to as high as 80, another proof that religious instruction in parishes is being maintained. Salaries to the pastors are paid by the church members and range from 3,600 dinars to 7,000 per month ($72 to $140).

Slovaks, as Slav nationalists, are living on the friendliest terms with their Serbian Orthodox neighbors, who are in the majority in this province. This nationalism in a way has been a hindrance in the church work, especially with Hungarian Lutherans who have their churches and preaching stations in the same districts as the Slovaks have. Lately, however, due to our constant admonitions, Slovak church leaders are meeting together with the Lutheran leaders of other groups and find it worthwhile to discuss common problems in the work of the Church of Christ. Leaders of other Protestant groups, Reformed, Methodist and Baptist, numbering about 45,000 in all of Yugoslavia, are co-operative with our groups.

Hungarian Lutheran Group

This is the most scattered Lutheran mission field in Yugoslavia, and has the smallest number of church workers. Yet this field is a promising one. More than half a million Hungarians lived in Yugoslavia before the last war. Those who were not citizens of Yugoslavia left for Hungary with their non-citizen pastors. Many congregations became vacant. Today, 10 chief congregations and about 20 preaching stations are being taken care of by five pastors and one superintendent in charge of the field work. His field extends from Vojvodina into Serbia and as far south as Jugoslav Macedonia.

Supt. Frank Sostarec, although born in Slovenia

and a man over 60 years of age is the most traveled church man in Yugoslavia. He supervises the work not only among the Hungarians but among other nationalities in the eastern part of Yugoslavia, except among Slovaks. Since the end of the war he also has acted as spiritual advisor to thousands of Volksdeutsche Lutherans in the labor camps. Speaking five languages and imbued with fervent missionary zeal, he is well prepared to care for all the groups. Because of the lack of more pastors in this section, he also conducts evangelistic services in different parts of the Province and these are attended by large numbers not only of Protestants but Orthodox and Roman Catholics as well. The membership in the regularly organized congregations among Hungarians is about 30,000 souls. Both of these groups, Slovaks and Hungarians, are under jurisdiction of the Commission for Religious Affairs at Belgrade, capital of Serbia.

Wendish Lutheran Group

This group we find in the northernmost part of Yugoslavia, the district of Prekomurje in the Province of Slovenia, bordering Austria and Hungary. It is the oldest Lutheran group in the country, dating back to the Reformation. History shows that many South Slavs traveled to Germany to listen to Luther's lectures and later on became strong leaders for the Reformation among their compatriots. Names like Primus Trubar, Matthias Flaccius Illyricus, etc., are well known in the church history. Just a few years after the Augsburg Confession had been proclaimed, the Lutheran Church in the province of Slovenia was very strong. First religious books in the Slovenian language were published in the capital of Slovenia, Ljubljana (Laibach).

However, the Counter-Reformation by Jesuits extinguished almost completely the teachings of the Reformation. Forcible conversions and emigrations of the Protestants into Austria and Germany left the church in a weak position. Now this Wendish Lutheran group, although living in the midst of the Catholic majority remains faithful. It numbers about 25,000 souls and with 11 pastors in as many chief congregations with additional preaching stations. A new congregation was organized recently in the capital of Slovenia, Ljubljana. Membership in the local congregations ranges from 1,200 to as high as 4,500.

Lack of pastors in this Province is the chief reason that a few old pastors who intended to go into well-deserved retirement had to remain in church work. One of these, 81 years old, writes, "Although I have to conduct church services by sitting down, and when the functions have to be conducted outside of the church, my people have to carry me to the carriage on account of severe attacks of rheumatism, yet I cannot leave these good and loving people whom I have served for the past 55 years, because there is none to take my place in a congregation of over 2,500 souls."

The finest Christian fellowship prevails here between the people and their pastors. People, although materially poor are more than eager to support their pastors not only financially but with gifts in kind as well. According to the rules of the Commission for Religious Affairs in Ljubljana, capital of Slovenia, the members have to bring these donations to the church premises. No collections are allowed outside of the church buildings. Pastors are giving religious instructions not only in the chief congregations but travel to outlying villages to instruct the youth.

Croatian Lutheran Group

This group is scattered in Croatia proper, including Slavonia and the Adriatic coast. In the capital of Croatia, Zagreb, resided a bishop of the German Synod (Volksdeutsche) that before the last war had a membership of over 100,000 souls. For their co-operation with occupying forces, a majority left the country with their pastors and we find them now in D. P. camps in Austria and Italy. The others by thousands were taken into "labor camps" in the eastern parts of Yugoslavia and are being slowly released. Their church properties have been taken over by the State as "alien properties." These are being given back to the people when a sufficient number asks the government for places of worship. This group now numbers about 10,000. A Lutheran pastor in Zagreb acts as a superintendent of this field and is assisted by three ordained pastors and four lay leaders. The Lutheran church in Rijeka (Fiume) embraces several nationalities including Italian Waldensians. Some months ago a few more churches were reopened and for lack of pastors, he had to invite two reformed pastors to assist him with the church services.

While the Slovak and Hungarian Lutherans are living among the Orthodox majorities, the Croatian and Wendish groups conduct their religious work among the Roman Catholic majorities. In Croatia especially, before the last war, Lutherans suffered much from the attacks of the officialdom of the powerful and wealthy Roman Church. At least this has now stopped. The superintendent of this group writes, "While our Church never enjoyed material wealth, the social reforms now taking place in our country are not affecting us adversely. We, Protestants, have to be grateful to the present government for putting us on the same level with the Roman Church by giving us the same rights and privileges as she has. We have a great opportunity in this province, since the officialdom of the Roman Church has been discredited for its un-Christian deeds towards Orthodox people by conducting among them forced conversions to bring them into the Roman fold during the war."

The greatest need of the Lutheran Church in Yugoslavia is for more pastors and church workers. At the present time there is no seminary for the Protestant stu-

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"But power is not the end. It cannot in itself be the proper goal of the American people. And the rights of the individual, in America, flow from his status as a person, as a citizen, not from any measure of power he exercises. . . . If it is not our goal to exercise great power in the world, then what is it we seek? We seek a world governed by law, a world organized to keep the peace, a world in which man's freedom is reasonably secure."

"Operation Survival," by William H. Hessler, Prentice-Hall, Inc., N.Y. Price $3.

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nts. In the past, pastors were trained in Hungary, Slo-
kia, Austria and some German universities. Under
e present political situation, the government does not
ow its citizens to study outside of the country's borders.
y leaders are being trained by local pastors to help them
the church work. Religious literature, although in
eat demand, is lacking. Its importation from outside
not allowed. The Commission for Religious Affairs in
ovenia, however, gave a permit to our office in Geneva
send 1,000 New Testaments to our Wendish group, and
omised this group to approve publication of a church
per.

Next to these needs there is a complete lack of clothing
d shoes for our pastors, church workers and their fam-
es, whom we are trying to help first. Since the pastors
e rated as an "unproductive class," they are the last ones
have a chance to buy much-needed clothing.

One pastor writes, "Your package just received is valued at eight months of my salary." The others write that our parcels are real life savers for them and their families. Without them, they state, they could not have continued much longer in their work.

Lately we have begun to send them medicines and vitamins, as there are over 300,000 tubercular children in the country, as told to this writer by a Yugoslav govenment official here. Financial aid has also been extended to the amount of over $17,000 for all four groups, to supplement salaries of some pastors and to help the pastors' widows and orphans.

When we consider that there are over 150,000 Lutherans in Yugoslavia who are faithfully clinging to their church, and that real opportunity exists for spreading His Gospel, then we must confess that we have not done enough for them.

Lay View Of The Advance

CLINTICE L. COWAN

The people called Methodists have a four-year plan for
e next quadrennium. In the next four years all Meth-
ist churches will unite in emphasizing these four
emes: Our Faith — Our Church — Our Ministry —
d Our Missions.

I want to discuss with you the second of these great
emes — namely "our church." By "our church," I do
t mean The Methodist Church — although its glorious
story is worthy of long and serious eulogy. Instead, I
fer to the church triumphant, the church general, the
ly universal church — *the* church of all nations. I refer
the one all-inclusive, inter-denominational, non-denom-
ational church, whose one foundation is Jesus Christ
r Lord.

In all that I say, I hope you will remember that I am a
man and I speak as a layman. Although I am engaged
a full-time Christian work of a city missionary variety,
t I am and expect to remain a layman. I say this proudly,
d in the firm conviction that consecrated laymen are as
portant as ministers themselves. A church without a
stor may be dying, but a church without devoted lay-
en is already dead, even though a pastor may still stand
the pulpit.

I would also make one more observation. While it
kes a man of special and peculiar talents to be a succes-
l minister, *any* person can be a devoted and loyal lay-
an. For where there is *one* job in the church which a
stor must do, let us say, there are *dozens* which laymen
ust do.

But pastor and layman alike, we are all members of one
d the same body, and it is useless, as Jesus said, for any
rt of the body to claim greatest importance and to cut
elf off from co-operation with all other parts. *Both*
stor and laymen are needed *continually* to save and per-
uate the Christian church, — the most prolific bene-
tor of mankind since the time of Christ.

There are many personal reasons why I believe in and
ue a church of all nations, a house of prayer for all
ople. There are those who think of the church as an institution which exists primarily for marrying, christening and burying, — or for matching, hatching and dispatching. I agree the church is useful at such times, but I believe in the church for more profound reasons. I'll mention a few.

First, I believe in and value the Bible. Therefore, I believe in and value the church which has been the preserver of the Bible through the centuries. The best we know about God and the most we know about Jesus are contained in the record of the Scriptures.

Second, I believe in democracy as a way of life, and not a type of government. Therefore, I believe in and value the church whose teachings form the foundation of democracy. Jesus' teachings concerning the fatherhood of God and the brotherhood of man form the very keystone of the triumphal arch of democracy, with its emphasis upon the worth and sacredness of the individual.

Third, I believe in education. Therefore, I believe in the church which historically is the mother of our great church and secular educational institutions and systems. It is common knowledge that many of the great universities you hear mentioned these days in the realm of sports were founded as denominational colleges.

Fourth, I believe in high moral and ethical values. Therefore, I believe in the church which is the *one* great institution *wholly* devoted to the preaching and practice (to a greater or lesser degree of success) — the practice of high ethical standards.

Fifth, I believe in service to fellow-men and in all the institutions that promote it. Therefore, I believe in the church which has preserved this cornerstone of Jesus' teaching.

These are a few of the big reasons why I believe in and work for a church of all nations, the holy universal church, and why, therefore, I feel that the most important life contribution a layman or a pastor will ever make is the time, talents and money he gives to preserve and extend the living church, — that institution which has contributed so profoundly and so richly to our western civilization of today.

ZIONS HERALD

Published by the Boston Wesleyan Association

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Subscriber to Religious News Service and Ecumenical Press Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Domestic subscription price is $2.50 a year. $6.00 for 3 years. Foreign rate $3.50 a year. Club rate, for 20 or more subscribers, is $2.00. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXVII Boston, October 19, 1949 NUMBER 42

Would You Pray For A Fellow?

Last summer Dr. Eugene L. Smith, Methodism's new executive secretary of the foreign division of the Board of Missions and Church Extension, became convinced that some pattern of prayer on a world basis was needed for a foundation for Christian advance. Dr. Smith talked with people in Africa about it and found them enthusiastic; he found that the British and the Italians were equally responsive. At first it seemed that a general world-wide promotion should be generated so that each evening at six o'clock, Christians around the world would stop wherever they happened to be and pray for specific world-wide needs; but upon later reflection, Dr. Smith said, "My only fear about this idea of the Missionary Angelus is that we might try to put it over on the church as a high-powered promotional program. The only way it can be spread with deep meaning is from one person who participates, to another who then participates and thus it spreads by the witness of the individuals."

Of course Protestants cannot rally to prescribed patterns of formal prayer. Dr. Smith's idea that we all pray at a given time is about as far as we can go in general promotion. We can urge ministers to have their churches open, ring their church bells briefly, or use some other means of reminding people of their daily angelus, but the spreading of this idea ultimately depends upon how many of us are willing to pray for our fellowmen. Such a movement would provide a common medium of communication with Christians behind the iron curtain of both eastern Europe and in China. If at six o'clock every day a moment could be set aside when all Christians everywhere would pray for their fellow-Christians, there would be a demonstration of spiritual unity and power the like of which has not been seen by modern man.

The real question here, therefore, is not whether your local official board will take action, or whether the pastor will mimeograph some prayers for general distribution, but will *you* pray for a fellow?

Inalienable Rights

The Federal Council of Churches has done a courageous deed in filing a brief in the United States Supreme Court in support of a Negro who seeks admission to the University of Texas. Herman Marion Sweatt, a Texas Negro, has been banned from the University of Texas because of his race and his case is a clearcut one which involves segregation. The Federal Council, without the concurrence of the Presbyterian Church in the U.S. (Southern), has filed its brief as a friend of the court.

In the brief filed with the council said, in part, "that the right to enjoy and exercise the inalienable rights with which every man is endowed by his Creator is not and cannot be confined to physical existence. Man is not merely a body. He is also and chiefly mind and spirit and 'the life is more than meat, and the body is more than raiment'."

Up until now the Supreme Court has sanctioned segregation so long as equal facilities were made available. The Federal Council's brief makes a major thrust at this concept because it deals with the fundamental question of what segregation does to a man's soul. Moreover, anyone who has observed the awkwardness of so-called "separate but equal facilities" knows that the theory simply does not work. Atlanta's separate drinking fountains, Jim Crow transportation even Jim Crow visiting hours at the town jail, would be laughable if they did not symbolize such a bitter disease of racism. Railroad dining cars operating with "separate but equal facilities" have three or four tables at the kitchen-end of the car curtained off for the Negroes while the rest of the passengers have the larger part of the car to themselves and eat their food prepared and served by other Negroes. The sole effect

of the curtain in the Jim Crow dining car is to announce to everybody else that the Negro is a second-class citizen and that he is not even to be seen by the white patrons.

It is impossible to have equal facilities or equal rights under the current practice of segregation. What is even more pertinent to the religionist is the question of man's soul under this ugly system. Is it not as distorting and harmful to the soul of the man who discriminates as it is for the man who is discriminated against?

South Africa is going through a struggle on this question because of the government's apartheid (segregation) policy. Some of the ministers of the Western Cape are in direct conflict with many of the leaders of their denominations by standing up against segregation as it applies to the church. It may well be that our eyes should turn to South Africa to watch for future developments in this matter. We certainly have apartheid in our Methodist policy in America, and we most assuredly have it in the secular life of America. If the Federal Council's brief brings about a Supreme Court decision against segregation in America's secular life, it might well be that the churchmen of America will find themselves forced to be concerned more seriously about apartheid in the household of God.

Commercializing Christmas

Late in August we noticed in Chicago stores Christmas tinsel for sale. Every year there is a tendency to put out Christmas displays earlier and earlier until one wonders why they are taken down at all. So long as Christmas is materialized at the expense of being spiritualized, just so long will Christians be compelled to raise their protests. These may take two forms — the negative and positive.

Negatively speaking one can simply refuse to be led around by the nose by those who put Croesus first and Christ second. It will take some thought and some courage to break from the ways into which we have been enticed through the years but it can be done. Long ago we resolved to send nothing but *religious* Christmas cards as a constructive protest against the bulk of cards that in no way make any reference to the religious origin and significance of Christmas. If enough Christians did this, it would soon have its effect upon Christmas card manufacturers. Another thing we did was to cut our Christmas card mailings in two, not because we didn't like our friends, but rather because we liked them so much that we felt sending a card at Christmas time was too superficial and commercial. It had a tendency to cheapen our friendship. As always, we have tried to keep our Christmas gifts on a practical and useful basis avoiding extravagance and the appearance of overdoing the material aspects of Christmas as much as possible. If it isn't the gift but the spirit in which it is given that counts, then why do so many go broke trying to out-give the other fellow? There are other ways in which a negative protest can be made against Christmas becoming simply another pagan Roman holiday.

The Federal Council of Churches has a positive program designed to rescue Christmas as well as New Year's. It plans to spiritualize these holidays by getting the churches to hold suitable meetings, particularly on New Year's Eve when the half century turning-point is reached. Specifically, the plan calls for a continuous service of prayer beginning at 6:00 p.m. and running until 6:00 a.m. New Year's day. There is real merit in the plan and many churches can be depended upon to follow it. Nothing less than a positive and emphatic demonstration of this kind can turn us from the ways of the first half century which have led to material progress and spiritual bankruptcy. — Guest Editorial reprinted from the *Michigan Christian Advocate*.

We Said So All Along

Mr. Hickenlooper's attempt in Congress to discredit David Lilienthal has failed as we predicted it would. We are glad that Mr. Hickenlooper failed because Mr. Lilienthal has done a superb piece of work in the field of atomic energy. Mr. Lilienthal has carefully executed his task as protector of atomic energy for military uses, but something far more important than all of that has been his constant insistence that atomic energy can be used productively for building a peaceful world. He has gone up and down this nation informing the public about the positive nature of atomic energy, and he has aroused confidence wherever he has gone in the possibilities of peace.

Last week at New York, David Lilienthal received an award from Freedom House and was cited as a "pathfinder of a new age, harnessing nature and science in the service of democracy." If David Lilienthal were an atheist or a blind materialist, such a citation might seem gruesome, but David Lilienthal is a man of deep spiritual insights and a profound faith. He believes that the most important task for this nation is to develop its most important weapon—"that working faith in the spirit of men that we call democracy."

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for October 30

SOCIAL RIGHTEOUSNESS. ISAIAH 5:1-7.

A Troublesome Vineyard

It is very fitting that a temperance lesson should be based on a vineyard. Those who chose the scripture for this study of temperance gave it the title of Social Righteousness, and the vineyard story is purely illustrative. The house of Israel was a vineyard planted in a rich soil with every expectation of a bounteous harvest of righteousness. But it grew a lush harvest of oppression and social injustice. Much could be made out of this very apt illustration about a vineyard that disappointed its owner as Israel grieved her God.

For a good old fashioned temperance lesson which bristles with truth the vineyard story can hardly be improved upon. Six out of the seven verses deal with a vineyard which was planted for the production of grapes for wine. The owner chose a very fruitful hill, planted a good vineyard, built a tower and winepress and waited for the harvest of lush grapes fit for good wine. For all his pains he got wild grapes.

In his wrath he called for judgment by his neighbors in these strong words: "And now, O inhabitants of Jerusalem and men of Judah, judge, I pray you, betwixt me and my vineyard." The basis of the judgment was to be whether or not it was a fault of his or the vineyard. This is indicated by this question, — "What could I have done more to my vineyard?" The owner was sensitive about any blame due him for the care of the vineyard. He made his own decision finally to tear down the fences and let the livestock trample the vineyard into the earth for not producing grapes fit for wine.

More Trouble About Vineyards

The wild grapes which the vineyard of Isaiah's time produced were not fit for wine. They were wild grapes which had for one reason or another as we say today, "reverted to type." Someone may have sold the owner of the vineyard some grape vines which were not properly labelled or they did not come true to name. The quarrel of the vineyard owner was over the fact that the grapes grown turned out to be wild. Our trouble with vineyards is that the grapes are too well suited for wine and produce wild people.

We are heading straight for trouble when we raise the question about growing grapes for wine. If you want to start a riot among good people, including preachers who serve churches in grape growing sections, bring up the question of growing grapes for wine.

There is a church in a California grape vineyard built after the architecture of a wine cask cut in two pieces horizontally. It is as though the half cask were set down in the vineyard with a steeple on one end and doors on the other end after the plan of a modern army hut made of steel. It is called "The Church of the Vineyard." And this is not the vineyard that produces, "Christian Brothers Wine."

Let nobody think this is an easy question for people to settle either in the pulpit or pew. It goes to the very heart of the liquor question. When you raise it, get ready to have the question of hop growing, wheat and barley growing, and corn liquor brought up. The argument starts with this question, "What about etc." What about bottle makers? What about saloon keepers? What about churches that accept money from grape growers? There are many "what abouts" to consider and they all add up to futility.

Unproductive Vineyards

It is time for us to get back to the original vineyard for an answer to the question "What about the ethics of growing grapes for wine?" Evidently this vineyard was condemned by its owner for growing wild grapes unfit for wine. There did not seem to be any conscience about wine drinking then or else the wine was pure, unfermented grape juice. The wine we are having trouble with and the kind that makes millions of dollars for grape growers and wild "wineys" out of wine drinkers is not grape juice in its original form.

The vineyard of Isaiah's story was planted on a fruitful hill. That is the trouble with all vineyards. They are planted on ground that would produce something more beneficial than wine grapes. The whole liquor industry from grapes to whiskey barrels is of no benefit to anyone in its ultimate results.

Millions of acres of good productive land are occupied by vineyards, wheat, corn, and hop fields which yield nothing of value to the ultimate consumer. In a world which needs every ounce of real food and a sober people this is surely rank social unrighteousness. And every land owner or cultivator who raises anything of no value to society is mixed up in the business of waste and trouble making.

What can be done with vineyards which grow thorns and poison products? The vineyard owner who threatened to cut down his vineyard and let in the livestock was not far off the path of justice. At least he used the vineyard for pasture and he got rid of the grape vines which grew nothing of value. The modern grape grower is only one stage removed from wild grapes. His vineyard grows something good which destroys men. There is nothing gained by sidestepping this issue and changing the product or the locality every time some vineyard or wheat field is mentioned.

All of this raises the same issue that Paul faced when he went into Ephesus and preached against the goddess Diana. The image makers began to howl about their industry of idol making and they shouted "Great is Diana of the Ephesians." Meanwhile one of the silversmiths organized his fellow craftsmen into a defense unit and a real campaign for idol worship was put on. The same question comes up in a section where grapes are grown for wine in this form, "Who will support the church?"

Practical Aspects Of Alcoholism

ROBERT V. SELIGER, M.D.

Although most workers in the field of alcoholism feel lefinitely that alcohol by itself does not produce alcoholism, nevertheless, it certainly should be kept in mind hat alcohol is not an inert substance — like water. Pharmacologically, alcohol (at various stages of its effect on he human —and animal — organism) can act as a sedative, hypnotic, analgesic, narcotic, temporary anesthetic nd, in some cases, as a permanent anasthetic, producing leath. The uses of alcohol as a relaxer and painkiller re quite familiar.

Traditions and ceremonies of various types incorporate he use of alcoholic beverages.

Again, in regard to crime, one must keep in mind the ollowing:

(1) Crime often is planned in a place where alcohol s sold.

(2) The tavern is the place where the criminal seeks is accomplices.

(3) The criminal seldom is courageous and uses alohol to depress his inhibitions and allay his fears.

(4) The spoils of crime are divided often in the tavern.

(5) Alcohol removes the element of self-criticism from ne criminal in relation to himself and his acts.

Increasing Awareness Of Alcohol Problem

It also should be kept in mind, as the following maerial is presented, that we are attempting here to give n inclusive survey of present-day scientific and factual oncepts about this serious, and increasing, health probem. Such a survey requires the use of generalizations which concede the existence of qualifying generalizations.

In a practical, scientific-approach survey, one is neither damp, dry, nor wet" but considers the goal of sound ealth — physical and psychological — to be a basic imerative for all of us in these days of turmoil and responsiility.

The fact that alcoholism is now the subject for medical eeting discussion, civic forums, and industrial conferces, in contrast to 10 years or so ago when this probm was not even touched upon in many medical schools, uch less recognized by most leaders, or under research vestigation, is a fact that is heartening and disheartening.

We all would be pleased if this behavior-illness probm were not so prevalent in our contemporary society. s ravages are more varied and worse than those of any her specific, known medical or psychiatric sickness. The ll it takes each year in lives, due to alcoholically inced accidents; in happiness, due to marital and fam/ life upheavals produced or increased by alcohol conmption; and in actual cash, from the home budget to ate and federal funds is a toll greater than we calculate, r the intangible serious aspects of alcoholism — the mptom of illness — are at least as many as the tangible es.

On the asset side of the definite increased awareness of an organized interest in alcoholism, are the facts that today nearly all recognize that there is a difference between "social drinking" (even when hangovers are involved) and alcoholism; that the alcoholic is a sick person, not just a "bad actor," and that alcoholics as a class are no longer classifiable as "bums" and "drunks." Many of our most intelligent, versatile, and useful citizens have alcohol problems. They are, medically speaking, alcoholics, and required treatment for the underlying causations and to learn how to live without ever again using this socially acceptable, everpresent beverage, and also to learn how to live in more satisfactory harmony with themselves and others. The nervous irritable qualities of temperament that, aside from any psychiatric illness, so often underlie the drinking pattern have to be changed into calmer and more tolerantly mature acceptance of distasteful facts. Treatment, by whatever method, essentially consists of helping an individual change (or strengthen) his personal reactions to the world in which he lives and to other people, and never again to touch alcohol in any form.

"Social Drinking" And "Alcoholism"

Now, when we use the terms "social drinking" and "alcoholism," what is meant? Medically, an individual is considered to be an alcoholic if his use of alcohol interferes with one or more of his important life activities, as, for example, his job standing and ability, his reputation, his homelife. This interference is shown in behavior, in his inability to stop drinking at will, in the fact that alcohol "handles" him; promises, resolutions, even threats, are powerless against this domination. In contrast, the social drinker can stop drinking at will. He limits himself to several drinks, except at parties and even then usually stops short of actually getting drunk to the extent of not knowing what he is doing. The social drinker may, frequently, be injudicious in speech or action, but does not so lose self-critical judgment as to be involved in real jams, fights with strangers, and police.

Heavy Social Drinker

However, *heavy* social drinkers — and their numbers appear to be increasing — *do* get themselves and others into difficulties; and this group constitutes a danger as an accident risk; also, from their ranks the chronic alcoholic usually develops. Heavy social drinking, as such, from the medical point of view is, today, more and more a problem and should be dealt with through education and other measures. It does not, however, constitute alcoholism; although I, for one, certainly feel it can factually be called *incipient* alcoholism; that it should never be dismissed lightly; and that all precautions possible should be instituted to halt and eradicate it whenever it is known or suspected. Many business leaders, professional men, and high powered executives would be found to be in this medical bracket. With the present world and national stresses subjecting us all to unusual nervous and

emotional strain, such individuals are playing with dynamite as they drink their distinquished concoctions.

Further, I personally am convinced that heavy social drinkers actually cause more trouble, as a group — and this group numbers into the millions — than do the estimated three-fourths of a million alcoholics. The reasons for this personal conviction are based on some 20-odd years' experience in psychiatry and of observing the social climate of "our times." One need not go far for evidence. At any hotel bar or grille you may see at any dining hour a number of well-dressed, presumably influential men who, as the rounds pile up, become louder, more argumentative, and expansive in movement. When calm judgment in business or profession is required, alcoholic states of mind are comparable to a cut-off in electricity at the peak hour of production.

I am certainly opposed to prohibitionary measures, for they are opposed to the workings of human nature and never produce any but poor to bad results. The solution for this heavy social drinking — in which, also, many, many women are participating and which, I believe, relatively few people recognize as a dangerous hazard — might be found in the building of social attitudes against behavior that is inappropriate, stupid, and harmful to others. The drunken driver and the drinking driver are potential killers.

Heavy social drinking, especially in the daytime, produces inefficiency. The executive whose bourbonized judgment dictates a business corporation letter and thereby loses several millions of the stockholders' investments, hurts and harms in a bloodless way. The clerk who, following the patterns set by his so-called superiors, also drinks at the noon hour and makes typographical or other errors the rest of the day may, as a consequence, be fired. Or, he may mix things up so much that weeks are needed to untangle the matter, causing more work for others, and costing his company many dollars.

Such episodes of "absenteeism-on-the-spot," from the top down, are probably as many as, perhaps more than, those of orthodox absenteeism due to alcoholism..

If, through various opinion-molding media, we could change the prevailing social attitude about heavy social drinking and especially about daytime drinking so that instead of it being considered obligatory, or "smart," even the waiter would look astonished and disapproving, we all should be saved much trouble, and so far as auto accidents alone are concerned, much tragedy. And I do not think the liquor industry would suffer great financial losses. They, too, have the same problem of inefficiency, alcoholic errors of precision, and absenteeism due to alcohol.

Who Is An Alcoholic?

We already have medically defined an alcoholic as one whose drinking handles him and seriously interferes with his important life activities. But how did he reach such a stage — and what makes an alcoholic? We all know drinking people, even heavy social drinkers, whom we cannot call alcoholics. On the other hand, frequently we treat a patient for an alcohol problem whom the world would never consider an alcoholic, expecting from that term fireworks and obvious dissipation such as Ray Milland portrayed in "The Lost Weekend." Many mild-mannered, immaculately groomed men, and women, highly respected, who outwardly look no different from any other "normal person" — I use quotation marks — come under psychiatric care for alcoholism. These individuals certainly are the hardest to treat and may be called the worst type of alcoholic because theirs is an insidious, unseen, quiet, almost cancer-like form of drinking. Public opinion is not against them. Their own insight is very poor. They don't do anything "bad." Unless propped, propelled, and pushed by some unswerving relative, this type of drinker continues at large until maybe years pass before, like the "one-horse shay," he falls apart and his actual condition of alcoholism can be recognized. It is then, often, too late to do much, for irreversible organic brain changes have taken place.

Alcoholic In The Making

In general, one may sum up the making of an alcoholic by the following:

He is a product of his ancestry, the way his grandparents and parents lived, the extent of their drinking, their racial background; of his personal early experiences in life, the inevitable clashes with other personalities, the likes and dislikes, the disciplines, the heartaches of childhood and how he assimilated or did not assimilate them; of, also later experiences in life, from job changes to marriage or love experiences; of religion or lack of religion and basic belief, vague or less vague philosophy; of the social drinking habits of his friends; and of the social pressure to drink occasioned by those habits. This "pressure" is far more prevalent in some lines of work than in others. The average technician, for example, does not have to contend with the demands to "take" a drink that a salesman, especially of industrial commodities, does.

The alcoholic is also a product of his own inner drives or ambitions; and his self-esteem, or sense of prestige, may be so immature that he drinks to assert himself. And always there are biochemical constituents and changes in functioning, so that the psychobiological make-up and *its* changing functioning and undercurrents intertwines with the individual, with his present life situation and problems (real, or felt to be real), and he consciously or unconsciously takes to the easily acquired habit of taking a drink for a "pick-up." Frequently poor eating and sleeping habits over a period of time effect biochemical functioning so that alcohol is more quickly toxic.

The Alcoholic Is A Sick Person

Alcoholism as a psychiatric illness-symptom presents itself like the top of an iceberg. The submerged, unseen part is what we have to clearly understand. It is not enough to say, "Don't take any more," or "I won't drink any more." The alcoholic, produced by all these factors just enumerated, in varying quantitative and qualitative amounts, is a very sick person whose drinking results from all the inner turmoil and rebellion which he at-

empts to allay and narcotize by alcohol — for him, a drug. Once the alcohol is taken away, the underneath part of the iceberg has to be explored and fluoroscoped and dissected and enucleated and treated, if you will pardon this mixture of clinical terms. In fact, the alcoholic himself is a mixture of clinical terms. In part he is manic-depressive; in part, schizoid; in part, paranoid; in part, given to emotional outburst resembling an epileptic equivalent. He is definitely neurotic; and, to the extent that so far as the seriousness of his drinking is concerned, his judgment is nil and insight poor, he is "psychotic." Small wonder that he always has been a thorn in the side of the medical profession. Even today, with all our vaunted knowledge about him, and techniques of treatment, with all our clinics, "work-up," lay groups and hospital arrangements, certain alcoholics still can be a source of trouble and confusion, equalled only by the 100 per cent psychopath.

Because alcoholism is symptomatic of so many varied personality and behavior disorders, psychiatrists are becoming more and more interested in this serious problem.

Alcoholism From Medical Viewpoint

The medical definition of an alcoholic — as distinguished from the social drinker — is one whose drinking harmfully and definitely interferes with one or more of his important life activities. He may lose time from work due to drinking, or the quality of his work may suffer, or his homelife harmony may be disrupted, or he may so speak and generally conduct himself that his reputation and relationships with others suffer. In spite of evidence, clear to other people, that he is having difficulty with alcohol, he himself usually does not recognize the seriousness of the situation, partly because of the prevailing social attitude that having a drink or two is a usual, pleasant custom, an attitude that he has absorbed and that constitutes a form of "social pressure" until he can reach the place — if his brain is intact and his thinking straight — of admitting that just as the doabetic cannot handle sugar, so he cannot handle alcohol without adverse results.

Now, there are many types of alcoholics, and the need for careful discrimination is important both for actual treatment and placement and for a scientific application of the medical statement that alcoholics are sick people. In previous times, those with an alcohol addiction were usually considered as a group to be "hopeless drunks and bums." This attitude still exists in many sections and circles. However, we know it is not accurate, that not all with an alcohol problem are "hopeless" and that many persons with this problem have high intelligence, fine, delicate make-ups and are among our community and social leaders. In the same way, in stating that "alcoholics are sick people" we must break down the generalization. To be of aid to the individual and family, one must first understand that alcoholism is symptomatic of psychopathology — disorder or illness in the personality functioning — that the pathology may be primary, or secondary, that physical complications may be in the picture (organic brain damage or deterioration, etc.) and that in order to attempt to treat the patient we must know about his personality make-up, presence of any major psychiatric illness, of any minor psychiatric illness, and about his actual life-setting and circumstances.

Pharmacologically, alcohol depresses the "higher" brain centers, impairing or removing temporarily the brake-power of judgment, discretion, and control. Thus primitive impulses and emotions are set free. Actually, alcohol does not make one "tight;" it makes one "loose."

There are individual differences in so-called "tolerance" — ability to drink without subjective or objective behavior, motor, or other changes; there are differences also for the same individual, depending on the amount of food in the stomach, emotional situations, fatigue elements, sugar metabolism, and so on; and there are different individual reactions to various alcoholic beverages.

In general, when alcohol is ingested, it produces the following physiological changes in functioning: poorer coordination of thought and body action; diminished acuteness of sensory preception; delayed or weaker motor performance; more frequent errors in precision work; and diminished physical efficiency.

Pathology Of Alcoholism

Formerly, alcohol was thought to cause definite heart trouble, kidney damage, and various other organ pathology. There has been little scientific evidence to substantiate these views. Aside from temporary symptoms resulting from an acute drinking bout, such as a thick-coated tongue, bloodshot eyes, and a gastritis of varying degrees, most of the pathology, as such, is found in disorders in the neuropsychiatric field. Occasionally, cirrhosis of the liver is found, which is associated with depletion in vitamin content, but it is also reported found in as many nondrinkers. Neuropsychiatric disorders include: encephalopathies of various types, neuropathies, and behavior disturbances (psychopathology), evidenced by personality, emotional, or mental deviations from the individual's usual behavior or that commonly accepted as usual by society.

The following are types of reactions in which alcohol plays a very important part in producing the clinical picture: (1) Acute intoxication with excitement; (2) Acute intoxication with stupor; (3) Acute intoxication with convulsions; (4) Delirium tremens; (5) Acute and chronic hallucinosis; (6) Mental deterioration and dilapidation; (7) Korsakow's psychosis; (8) Personality and ethical deteriorations; (9) Chronic depressive reactions; and (10) Paranoid developments. In most cases these are associated with vitamin deficiencies because of inadequate food intake while drinking.

Since alcoholism is a symptom of a personality illness, an emotional illness, or a more serious psychiatric illness or disorder, one attempts through careful examination to uncover the causes and psychodynamics producing this symptom, which may be evidence of primary psychopathology or of secondary psychopathology. For purposes of convenience, we can summarize these as follows: (1) As an escape from painful life-situations; (2) As an attempt to escape from oneself (evidence of maladjusted personalities); (3) As a combination of these two; (4) Evidence of neurosis; (5) Evidence of psychosis; (6) Evidence of

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feeble-mindedness; (7) Evidence of psychopathic personalities; (8) Evidence of some epileptic conditions; (9) As a result of heavy social drinking, habit, time, body changes, and strains of life; and (10) As an escape from incurable physical illness.

The individual "psychodynamics" of why people drink is a question now productive of so many answers that the whole issue of treatment, including prevention, has become rather obscured. Individual motivations for excessive drinking may be summarized as follows:

(1) A self-pampering tendency, which reveals itself in a refusal to tolerate, even briefly, anger, disappointment, worry, depression, dissatisfaction, and feelings of inferiority and inadequacy. A childish demand for "I want what I want when I want it because I want it," perhaps expresses the attitude of many alcoholics toward life.

(2) An instinctive urge for self-expression without the determination or staying powers to organize this urge into creative productive action.

(3) A more than usual craving for emotional experiences which call for the removal of intellectual restraint.

(4) Powerful hidden ambitions without the necessary resolve to take practical steps to attain them, with resultant discontent, irritability, depression, disgruntledness, and general restlessness.

(5) A tendency to flinch from the worries and responsibilities of life and to seek escape from reality by the easiest available means.

(6) An unreasoning demand for constant happiness or excitement.

To repeat, alcoholism is felt to be evidence of an escape from reality; or of a maladjusted personality; or of latent or overt homosexuality; or of intense unconscious self-destructive tendencies. We feel that any one of these interpretive conclusions verifies the presence of anxiety, hostility, and tension; and psychiatric probing by various methods may bring out as their cause: (1) Some early traumatic event; (2) Disturbing experiences at certain periods of life which the individual's personality was unable properly or satisfactorily to assimilate; (3) Identification and imitation factors, rather than any inherited disposition toward alcoholism; and (4) Conflicts causing "pent-up" charges which require narcotizing either the anxiety itself or the anxiety-controls.

Methods Of Treatment

So far as treatment is concerned, it is quite obvious — even to the nonmedically, nonpsychiatrically trained "average person" that many alcoholics have been able to stop drinking via many so-called approaches. Some stop by themselves, unaccountably, or "for some reason or another;" others stop because of a religious experience or conversion; others by and with the aid of social workers.

Even the old "Keeley Cure" helped many alcoholics and some are now advocating a conditioning treatment without psychotherapy; while many, with deeper interest, use the conditioning, or aversion, treatment in order to get a beachhead on the patient and then follow up with psychotherapy. Psychoanalysis alone, hypnosis alone, and hypnoanalysis alone have all been quite unsuccessful.

From the medical psychological and psychiatric point of view of treatment, each individual presents an individual problem and must be handled as such. However, in general, the methodology can be described as follows:

First of all, one wishes to determine what type of psychiatric problem one has to deal with; how much deterioration is present; how serious is the extent of the drinking; whether the individual really wants help.

Remembering that a man or woman with an alcohol problem may be in any stage from that of acute D.T.'s to that of the remorseful hangover period, and that the sources of referral may range from the jail to the president of the company (or the president's wife), one should deal practically with the problem at the time. The method of selection follows the general lines enumerated below:

(1) The individual who desires to abstain but who is unable to do so by himself and who has good intelligence, some maturity in his make-up, and whose life habits and contacts indicate stability. This type is to be handled by extramural or office therapy of regular, frequent visits which are the patient's responsibility to keep, and sedation as indicated.

(2) The individual who desires to abstain but who is unable to do so by himself, and who, likewise, has good intelligence, some maturity in his make-up, but whose life habits and contacts are poor. He should be placed in a noninstitutionalized farm arrangement where psychotherapy, including help and guidance away from his contacts, is started.

(3) The individual with good intelligence and rather immature make-up who should abstain but does not desire to do so. Most in this group have poor habits and contacts, although some do not. This type should be placed on an alcohol farm, sanitarium, or hospital under the Inebriate Act, for a definite period of time.

(4) Korsakow's psychosis and alcoholic deteriorated patients should be treated in mental hospitals permanently.

(5) Individuals with delirium tremens and acute hallucinosis should be handled and detoxified in the office equipped and prepared to do so, or placed in acute psychopathic hospitals and then studied in the way described for future handling.

(6) Feeble-minded individuals with a history of repeated arrests, commitment to the workhouse or house of correction should, after careful examination, be handled by the penal system.

(7) Chronic alcoholics should not, of course, be treated in general hospitals which are not equipped to handle this problem and where treatment is usually mere desaturation and discharge at a time when the individual is psychologically demobilized and ready for another bout. This pattern of acute intoxication, brief desaturation period and resumption of drinking, is easily established and leads with more or less rapidity to involvement of the central nervous system. It is felt that this type of superficial therapy has contributed a great deal to the fatalistic attitude of some lay and medical groups about treatment of alcoholics in general, and to the feeling that "all drunks are hopeless."

(To Be Concluded Next Week)

The Church School In The Advance

JOHN Q. SCHISLER

A Ten-Point Program Of Advance

The General Conference inaugurated a great ten-point program for Methodism's church schools. Bishop William C. Martin, general chairman of the Advance for Christ and His Church, says: "This is the Advance in the Church School."

Much work entered into the development of the program based on these ten points. The executive secretaries of all the Conference Boards of Education and others contributed to the development of these plans. They have been "boiled down" into summary form and published in a book of suggestions under the title: "Our Workbook." Certain features of "Our Workbook" will be of interest to pastors and church school workers:

1. It is easy to use in workers' meetings.
2. It gives the workers choices in selecting the items to be included in the Advance in their particular school.
3. It may serve as a means of measuring progress on the activities which are agreed upon.
4. It can be used for the remainder of 1949, and throughout 1950 and 1951.
5. The price is reasonable — 25 cents per copy postpaid from The Methodist Publishing House.

In addition to the ten-point program, "Our Workbook" also offers help on such problems as: keeping a supply of teachers, how to make the best use of our buildings and equipment, how to get the most out of the time available, and suggestions on planning together for best results.

Any church school which uses "Our Workbook" will *advance* in this quadrennium!

Using The Faith Booklets

More pastors have asked a question about how to make good use of the booklets on *Our Faith* than about any church-wide endeavor in recent years. The Methodist Sunday Evening Fellowship is an answer to that question. Bishop William C. Martin, Bishop G. Bromley Oxnam, chairman of the Committee on the first objective of the Advance — the teaching and preaching mission — and Dr. Harold Mohn, the general director of the Advance, have said that the Methodist Sunday Evening Fellowship is the best answer to this question.

The Methodist Sunday Evening Fellowship is an extension of the fellowship idea. We have the Methodist Youth Fellowship, the Young Adult Fellowship, extended sessions of the primary department and of the junior department of the church school. We have family fellowships at the church. The Methodist Sunday Evening Fellowship gathers together all the members of the church's families for good times at the church. It will include worship, study and enriching activities. Permeating all is the idea of joyous Christian fellowship. Children, young people, and adults will meet together for a part of the evening. There will be separate meetings of children with appropriate programs and activities, meetings of youth in the M.Y.F., meetings of adults with discussion of the booklets on *Our Faith,* and other studies, forums and discussions. Program suggestions for every phase of the Methodist Sunday Evening Fellowship are contained in "Source Book." It may be secured from the Branch of The Methodist Publishing House which serves your annual conference. Fifty cents per copy.

Lifting World Service Giving

The first "action" program in the Advance is "lifting World Service giving to levels commensurate with world need." This means increasing World Service giving by thirty-three and one-third per cent. In this endeavor, the church school has a most important part through its Fourth Sunday offering. Nothing should be allowed to get in the way of this in our church schools. World Service is the main line support of the Board of Missions and Church Extension and it constitutes almost the entire support of all the other general boards and agencies of the church. Conference benevolences are the life blood of the conference boards and their work in annual conferences.

Methodist church schools have made a wonderful record in their offering to this cause, increasing from $750,000 in 1941 to $2,558,000 in 1948. This is a truly marvelous record for which our pastors and church school superintendents deserve and have the deep appreciation of a great church.

The Source Of Power

Is the Advance another dead weight to be added to an already heavy load? Another program "to be put on?"

If it is, there will be no Advance. And it may be a load instead of a lift and it will be unless we discover the secret of power. The source of that power is not in the General Conference, or the General Advance Committee, or in any other general or annual conferece, or local group in the church. The power is in God.

The electric power which serves our town is continuous and strong. I turned a switch in my house the other day, but no light came on. The connection was broken. The power was there, but I had to repair the connection before my house could be flooded with light.

Is this a parable? Can we advance? Yes, if people and leaders are in such relationship with Almighty God that His power may flow out through them. The better the connection, the greater the power and the further the advance.

* * * *

"Paul says 'The wisdom of this world is foolish with God.' He does not say, 'The foolishness of this world is wisdom with God.' The world may call Christ and his gospel foolishness; and it is the business of Christian faith to anticipate this charge and reckon with it. We are therefore to live according to the wisdom given to us, to be as wise as serpents, to bear with the foolish gladly, since we are wise with the wisdom of faith."

"Renewing the Mind," by Roger Hazelton, The MacMillan Co. N. Y. Price $2.50.

A Message For World Order Day

The Federal Council of The Churches of Christ in America has prepared this message in observance of World Order Day, October 23rd.

We are grateful to Almighty God for the abundant mercies shown this past year to the children of men. Fear, confusion of purpose, and the economic destruction left by the war have been lessened by constructive measures of co-operation within the United Nations and among the free societies. Tensions between the Soviet Union and the Western nations have been eased somewhat, and new, though limited, efforts to negotiate have been made. Fresh hope has stirred the hearts of anxious men, and released new energies of the spirit for the tasks ahead. For this present victory of peace, the churches of Christ rejoice.

We recognize the profound nature of the world's disorder. Modern man has come to rely upon physical force, and the bitter conflicts of modern times have eroded his trust in moral power. The world crisis is basically a spiritual and moral crisis, and no minor adjustment of international tensions, no respite, however welcome, can provide a lasting solution. Nothing less than a transformation of the spirit of men and of nations will suffice to heal this disorder. This means a larger sympathy, a broader understanding of other peoples and their particular problems, a deeper and more abiding sense of our responsibilities in the world, and a stronger will to fulfill them. That transformation by the grace of God must be the chief end of our efforts for peace.

We confess our involvement in the underlying crisis of society. We have underestimated the stubborn factors of conflict, and allowed our wills to vacillate with the ebb and flow of external events. We have been reluctant to chart our course by the light of faith, which alone can lead to man's spiritual regeneration. We need repentant hearts as we remember the failures of world order in which we have a share. Let us not forget, for example:

1. The failure of the major powers to agree upon a peace settlement for Germany or Japan;

2. The failure of the United States and other nations to deal effectively and humanely with the large number of remaining refugees and expellees left in pitiable condition by the war and its aftermath — a problem which increases in scope and danger week by week;

3. The perilous failure of the Great Powers to reach agreement on the multilateral regulation and reduction of armaments or to subordinate military strategy to constructive measures in national policy;

4. The failure of our own and other nations thus far to implement those principles of reciprocity which are essential to international commerce and to world economic recovery;

5. The failure of the major powers effectively to help the suffering people of China to find peace within the framework of freedom.

While the problems and perils which lie ahead leave no room for complacency, we can thank God and take courage from achievements which surpass the merit of our efforts.

1. The principles of the United Nations, whose fourth anniversary we now celebrate, have been elevated by the expressed concerns of Christian groups working with other men of good will. Our churches have helped to create that loyalty to the ideals of the United Nations, which is its chief resource. It is heartening to see the impress of that loyalty in the positive accomplishments of the U.N. — in bringing about peaceful negotiation of a number of conflicts, in setting forth an historic Universal Declaration of Human Rights, in organizing the efforts of nations against such ancient enemies of man as poverty, ill health, and ignorance. Despite the tempests of this post-war period, the United Nations stands and grows as the only center for discussing, if not for harmonizing fully, the policies of states, as a means to fellowship, and as a bridge to a better future.

2. Our churches have helped to kindle the growing concern for the dignity and rights of the human person. The disregard for these God-given rights under totalitarian, feudal, and some colonial regimes has been laid upon the conscience of mankind. A new standard has been raised in the Universal Declaration of Human Rights, long advocated and now supported by our churches.

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3. The analysis of Soviet-Western tensions and the principles for dealing with them put forward by our church leaders, have been vindicated in part by the developments of recent months. Negotiation of conflicts of interest without compromise of basic convictions remains a promising road to a peaceful settlement. This will require continuing patience and understanding, while at the same time we put forth the utmost effort to establish at home and abroad the conditions which make for a good life for all men.

4. The witness of our missionary pioneers has helped greatly to bring understanding of the need to aid the development of underdeveloped areas. This need is now recognized in the "Point Four" proposals of the President's Inaugural Address, to make "the benefits of our scientific advances and industrial progress available for the improvement and growth of underdeveloped areas," and in kindred plans of the United Nations. Our churches are concerned for programs such as "Point Four" and the European Recovery Program, both as a means for advancing the common welfare and as a method for creating fellowship among the co-operating nations. The experience of missionary specialists provides inspiration and practical guidance in the setting up of development projects.

5. The coming together of the churches in the living fellowship of the World Council of Churches provides a fresh testimony to God's design for His Church and for His world. Through this new unity, as it permeates the churches, we can expect the release of new spiritual resources with which to cope with future problems.

Building the foundations of world order is essentially a religious task. Christians should accept their responsibilities with clear vision, steadfast hearts and vigorous action. As we enter the fifth year of the United Nations, let us in the churches pray that God's will may be done in the world of nations, and that we may serve His will.

1. We can resolve to redouble our efforts in behalf of world order, remembering that each one of us has some contribution to make.

2. We can study and discuss the problems of the United Nations and of American foreign policy, that we may be more effective citizens.

3. We can express in community relations the high ideals we espouse for international life.

4. We can help find a home or a job for a displaced family.

5. We can strengthen our missionaries and other Christians overseas, that the Christian world fellowship may better serve as a bond of world community.

Let us, in whatever ways are open to us, show forth that loyalty to Jesus Christ which may make Him known to the peoples and nations of the earth.

'all Meeting Of W.S.C.S.

The fall meeting of the New England Con-:rence Woman's Society of Christian Ser-ice will be held in Trinity Methodist Church a Springfield, Mass., on Friday, Oct. 28, 1949. uncheon will be served for ninety-nine cents. lease make reservations with Mrs. William I. Dockman, 134 Hampden Street, West pringfield, Mass., not later than Oct. 24th. oney for tickets to accompany reservations.

The morning session will start at ten clock with a business meeting. Mrs. Hiram . Gibbs, president, will preside. Devotions ill be in charge of Mrs. H. Hughes Wagner. ne of the items of business will be the re-sion of the by-laws. Each church is asked send two voting delegates (other than dis-ict or conference officers) to this meeting.

Departmental clinics will be held under e direction of the conference officers and cretaries.

The afternoon session will start at one rty-five with Mrs. F. Nelson Bridgham, ce-president, presiding. Dr. H. Hughes 'agner will lead the devotional period. Miss argaret Hill will be the guest soloist. A port of the School of Missions and Service cently held at Rolling Ridge will be given Mrs. Francis Wilson and the four dis-ct presidents will give a report of the nount of money raised on their district for olling Ridge by the women. The offering the afternoon will be taken by Mrs. Mau-e L. Bullock.

The afternoon speaker will be Miss Ham-o Hirose. Miss Hirose is president of Seiwa shi Gakuin, located in Nishinomiya, near obe, Japan. At present Miss Hirose is on ave from the school and is studying at nion Theological Seminary and at Teachers ollege, Columbia University, New York ty. Miss Hirose was educated at our Hiro-ma Girls' High School and graduated m the college department of the same ool. She received an A.B. degree from ntral College, Fayette, Mo., M.A. degree m George Peabody College, Nashville, nn., and she has also studied at Scarritt llege.

t is hoped a large number of people will end the conference meeting in Springfield.

Southern District Conference

ARLINGTON STREET METHODIST CHURCH, NASHUA, N.H.

Wednesday, October 26, 1949

3:00-3:15 — Devotions led by the Rev. Karl H. Thiem.
3:15-3:30 — Reports of Local Preachers.
3:30-3:40 — "The District W.S.C.S.," Mrs. Howard Knight.
3:40-4:00 — "Plans for Evangelism and Membership," the Revs. W. S. Holliday and J. N. Barrett.
4:00-4:05 — Hymn.
4:05-4:25 — "How We Succeeded" — Reports of success by various churches in the pension campaign, led by the Rev. G. B. VanBuskirk.
4:25-4:30 — "The Program of the District Ministers' and Laymen's Association," the Rev. B. G. Robbins.
4:30-4:40 — "Preaching Our Faith," the Rev. Ray H. Cowen.
4:40-5:00 — "The World Service Increase and the Advance Specials," a question and answer period led by the Rev. Frederick M. Pyke, D.D.
5:00-5:05 — Hymn.
5:05-5:30 — District Conference Business: Report of the licensing committee, Election of officers and committees, Closing hymn.
5:30-6:30 — Fellowship hour.
6:30-7:30 — Reservation dinner* served by the ladies of the Arlington Street Church.
7:30 — Inspirational Service open to all. Address by the Rev. Frederick M. Pyke, D.D., missionary in North China for 35 years.

**PASTORS* will report number of reservations by Saturday, October 22nd, to Mrs. Philbrick, 70 King St., Nashua, N.H. The price of the dinner will be $1.00

xnam Asks Churches o End Segregation

ATLANTA, Ga. (RNS) — Christian churches st "put an end" to racial segregation and ustice and not merely "enunciate the same platitudes about justice and brotherhood," thodist Bishop G. Bromley Oxnam of New rk declared here.

We must find the concrete means for nsforming the epochal ideas of religion o the realities of community life," he told educators and seminary students at Gam-n Theological Seminary here.

Bishop Oxnam gave the inaugural address the installation of Dr. Harry Van Buren Richardson as president of the seminary, a leading institution for the training of Negro ministers.

The Methodist leader emphasized that Christ's insistence on the infinite worth of man meant "the end of discrimination and of acquiescence to inequality."

"Class and race and nation are concepts too small to unite mankind," he continued. "We must have a larger concept, one of world family in which all men are brothers. All men are brothers whether we like it or no. And the church has to put an end to this business of segregation and injustice."

Bishop Oxnam prefaced his remarks by saying that he had made up his mind "to speak honestly," though appearing in a Southern state. He also criticized Northern states for practising racial segregation and discrimination. "I speak as one who has come out of sinning and I am not casting stones elsewhere," he said.

Dr. Richardson, a native of Jacksonville, Fla., was chaplain and director of religiou activities at Tuskegee Institute for 16 years.

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Vermont Inauguration

Dr. Ernest Martin Hopkins, president of the National Life Insurance Company of Montpelier, Vermont, and former president of Dartmouth College will participate in the program of inauguration of Dr. Ralph E. Noble, president of Vermont Junior College, Montpelier, Vermont on Nov. 5th 1949, according to an announcement by Glenn C. Carpenter, chairman of a committee of trustees of the college appointed to plan the inauguration. Dr. Noble took office July 1st, 1949.

Honorable Charles B. Adams, justice of the Supreme Court of the State of Vermont and chairman of the board of trustees of Vermont Junior College will preside at the inauguration ceremony. Deane C. Davis, vice-chairman of the board of trustees will give the charge to the new president, to be followed by the inaugural address by Dr. Noble. Bishop G. Bromley Oxnam, resident in the New York Area of The Methodist Church will deliver an address.

In addition to the inaugural ceremony at 10:30 a.m. there will be a symposium and other meetings during the day for the benefit of the student body, delegates, alumni and visitors to the inauguration.

The trustees will tender a reception to Dr. and Mrs. Noble at 7:00 p.m., followed by an evening session at 8:30 p.m. in Alumni Hall.

Perfume Is In The Air

Homer Watson Henderson

Minister of the Vailsburg Methodist Church in Newark, N.J.

The General Conference of 1948 may yet prove itself epochal in the long history of that body. No pronouncement nor legislative measure of that conference has occasioned more widespread comment than has the action which came in response to the rising tide of protest concerning the pastor's salary. It is now possible for any conference in Methodism to eradicate the grading system in our ministry by pooling the support of the pastors. In all probability no annual conference across the church will go that far in an experiment of brotherhood at this juncture. But this action does open the door — be it only to the extent of a crack — which is destined ultimately to raise that door off of its rusty hinges. When the Younger Pitt made his first visit to Parliament, his mother questioned him during the evening as to what interested him most in the session. His answer was racy: "The things they did not say." This rising tide of protest from across the expanse of the church relative to the inequalities in pastoral support had to be met at least in some degree of effectiveness.

The prophets of Methodism have admittedly ridden the vanguard in the attack on social issues during the past half century. Industry and government have been challenged severely at the point of personal values. Rather reluctantly both have yielded ground in response to the Methodist appeal. But when a voice of protest is raised — be it ever so feeble — demanding that the prophet himself do a bit of house cleaning, why, that silences the prophet's voice as does no other possible action which could be taken. The spear which he has wielded with all of its caustic invectiveness becomes blunted in his own hand. Today it would be an utter impossibility to countenance anything bearing a semblance to our grading system in either industry or government. It has become archaic in our polity; even a drug to our spirits. Avowedly Methodism stands in need of a spiritual rejuvenation along some lines of revival. Absolutely nothing would accomplish that purpose with quite so much dexterity as would the utter discard of our grading system prevalent among some of the pastors.

Any brief inventory of such a system would record about like this: Our grading system was unknown in Methodist polity from the beginning. It was brought in as an expedient during the latter portion of the past century. Its effectiveness to the advance of the Christian cause is still being weighed in a balance. It has not advanced the cause of brotherhood in our ministry by a semblance of a score. The flagrant injustice of the system is increasingly becoming more apparent. If as Wesley contended our ministry is a unity with several offices, why should a portion of one of those offices be graded while all other offices have remained singularly free from grading? We do not grade our episcopacy, our superintendency, nor our missionary ministry. Our retired men are not graded. Our pastors are graded only in part; the other portion is distinctly on a call system. When we inquire concerning the basis of our grading men we find that ministers are not graded on their relative abilities, nor accomplishments, nor yet on their seniority. They are graded — on what?

Dr. E. Stanley Jones has decried this grading system across the church in years of his widespread ministry. Now Professor John Bennett of Union Seminary makes the Amsterdam Conference Report his pulpit to call his brethren in the Christian ministry to take account of the inequalities prevalent in our midst. The protests from the pastors and their quarterly conferences across the entirety of the church to the General Conference in this current session were so pronounced that some action became obligatory.

Assuredly a topsy-turvy world needs the staying qualities of the Methodist message. But in such a day as this our ministry speaks with only relative authority. Men who are graded on salary levels simply do not speak with equal weight against any current evils of the day. The economic consequences inherent in a grading system color the entire quality and force of any prophet's message.

Every pastoral minister in Methodism cannot but look at this action of our General Conference with high acclaim if there yet lurks in the corridors of his own soul even a semblance of a social passion for brotherhood. The alabaster viol is broken. It can never again hold the elixir. The perfume is in the air. Only time intervenes until the entire atmosphere of our ministry is sweetened.

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Ask Church-Labor Co-operation

Ocean City, N.J. (RNS) — Increased co-operation between labor and the church was urged in a report submitted to the 113th session of the New Jersey Methodist Conference here.

The Methodists also called on both state and federal governments for co-operative legislation in reducing some of the evils of the liquor traffic.

According to the labor report, prepared by the Conference Commission on World Peace and Social Justice, "a great gulf has widened between labor and the church."

It urged that Methodist seminaries create specialized departments for labor relations study, and that ministers familiarize themselves with the techniques of mediation and offer themselves in local conflicts between labor and management.

Church Employees To Get Social Security

Washington, D.C. (RNS) — Employees of religious and charitable organizations wil be covered under expanded social security legislation adopted by the House of Representatives.

The legislation, passed by a vote of 33 to 14 after two days of debate, provides coverage for lay employees of such non-profi organizations on a compulsory basis. Ministers and members of religious orders ar not covered.

Employers would not have to pay thei portion of the tax unless they chose to. Bu they would be required to withhold a portion of the employee's earnings, which would b turned over to the Bureau of Internal Revenue, which would place it in the old ag and survivors trust fund for eventual distribution.

If the employer did not wish to match th funds collected from the employee, the latter would receive only half credit for hi wages for the year.

According to a Federal Security Agenc spokesman, this would not cut the employee' benefits in half, since benefits are weighted In cases where the employer did not matc the employee's contributions, the employe would eventually receive about three-fourth of the benefits he would obtain if the employer made the full contribution.

The legislation would not affect presently existing benefit plans carried on by privat non-profit organizations, but would be i addition to them.

From testimony heard before the Commi tee on Ways and Means during hearings o the legislation, it is estimated that the majo ity of the nation's non-profit organizatior will participate in the program.

All groups employing one or more pe sons would be covered under the legisl tion. To be eligible, an employee must r

eive $100 or more in a three-month period. The tax would be collected on all wages up o $3,600 annually. (An individual receiv- ng $4,000 a year would be taxed only on ne first $3,600.)

The legislation has not been acted upon y the Senate, which is not expected to take up before January.

W. C. T. U. Pilgrimge

Observances of the 75th (Diamond) An- versary of the National Woman's Chris- an Temperance Union, held throughout e country this year will be climaxed Nov. 18, 19 and 20, next, with a pilgrimage of its aders and members to Cleveland, O., "rid- g in chair cars and carrying their lunches, nce this was the way the founders traveled" that city.

Plans for the pilgrimage were among the merous ones acted upon by the delegates the 75th Annual Convention of the famous ganization which was held in Philadelphia cently (August 16 to 24). The National CTU was organized Nov. 18-20, 1874, in eveland to "make permanent the work of omen's Temperance Leagues" which had unched a crusade against saloons and the le of drink in many states.

Forward moving plans, as well as for this lute to the past, were formulated in the iladelphia Convention. Recommendations Mrs. D. Leigh Colvin, re-elected president, lled for the organization of a Local WCTU "every village, town, and city," to "unite hristian women against the liquor traffic." State legislatures were requested to appoint mmissions to investigate the cost of the quor traffic to the taxpayers, for crime, verty and insanity caused by drink. A simi- investigation in one state (Massachusetts) s exposed the fact that annual expenditures om state funds for charity due to drinking ere five times the amount of money col- cted by the state and localities in alcoholic verages taxes.

A plan of public education was adopted, nce "the liquor traffic is spending millions make itself a socially acceptable business." d is waging a "cold psychological warfare ainst sobriety, decency, and Christianity," nstituting a threat "to the sanctity of our mes, the protection of our children, and e perpetuity of our nation itself."

A legislative program called for prohibi- n of the manufacture and sale of alcoholic verages in federal areas, including "drip- ping wet" Washington, D. C., increasing work for drying up local option elections, and eventual return of national prohibition. A long-time fight against narcotic drugs was renewed, by including synthetic drugs (goof pills) and urging that adherence to international narcotic controls be required of conquered states in the peace treaties.

The treaties, it was declared, should be based on justice and the recognition of rights of small nations. Objectives calling for discontinuance of the Government manufacture of rum in the Virgin Islands and for Senate ratification of the transfer of League of Nations narcotic controls to the United Nations were dropped, since they have been accomplished.

Resolutions adopted at the end of the convention sought "Divine wisdom and guidance as we go forward into the light of world sobriety, world peace and world Christianity." They also contained a re-dedication of the members to "Total abstinence for the individual, local option for the community, and prohibition for the state and nation to safeguard the youth of today and tomorrow."

One resolution stated: "We believe that one of the most important factors in youth drinking and juvenile delinquency is alcoholic beverage advertising. We urge the National Congress to pass the Langer and Bryson Bills (duplicates of the Capper Bill) now before it, to outlaw alcoholic beverages advertising in interstate commerce and over the radio." A hearing on the Langer Bill is scheduled before the Senate Interstate Commerce and Foreign Affairs Committee in January.

Besides the re-election of Mrs. D. Leigh Colvin as president, Miss Mary B. Ervin of Columbus, Ohio, was re-elected vice- president-at large; Miss Elizabeth A. Smart of Evanston, Ill., corresponding secretary; Miss Violet T. Black of Evanston, treasurer, and Mrs. Glenn G. Hays of Ransom, Kan., recording secretary.

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Urges Religions Drop 'Chosen People'

NEW YORK (RNS) — A Jewish rabbi who believes "there are no chosen peoples" suggested here that every religion drop the concept that its adherents are God's sole representatives on earth.

Preaching at Temple Israel, Rabbi William F. Rosenblum said "there are no master races, no master religions, no individuals chosen by God to be outside His eternal laws and no chosen peoples to whom has been given any sole mandate to be His people."

He said world peace would be advanced "and the messianic era hastened" if all world religions dropped any pretensions to being God's sole representatives on earth; if all nations will discard the notion of 'divine right' which kings once entertained and which the masses learned was a fraud upon their intelligence.

"I know it runs counter to some of the fundamentalist views of Judaism which still prevail in some quarters," he said, "but let us have an end to the notion that God has made 'secret alliances' with some special individuals or some one people to have sole charge of the destinies and lives of His creatures and we will soon have an altogether different world in which to live, a world in which people will really be 'at one'."

Rabbi Rosenblum said "Judaism declares that any man can become favored in the sight of God by leading a life of Godliness; any people can become His priests by choosing to serve Him above all else."

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PERSONS

"Our Faith in Love" will be the theme of the Boston-Lynn Preachers' Workshop at 10:45 Monday morning, Nov. 7th, in Wesleyan Hall, Boston. Devotions will be led by the Rev. Harry P. Folger, Jr. Participating in the panel under the leadership of Boston District Superintendent Willard C. Arnold will be: Professors Ralph W. Decker and Elmer A. Leslie, and the Revs. Guy H. Wayne and D. Joseph Imler. The inspirational message will be given by the Rev. H. Hughes Wagner of Springfield, Mass.

A service of recognition was held on Oct. 9th at the Methodist church of Lancaster, N.H., honoring Mrs. Minnie C. Bullard, a member of that church for 75 years, and Mrs. Margaret N. Lyon, a member for 60 years. The pastor, the Rev. Oscar M. Polhemus, presented each with an inscribed certificate and their friends gave them flowers. Both women spoke briefly of how much the church had meant in their lives.

The Woman's Auxiliary to Morgan Memorial will conduct its 44th annual bazaar on Thursday and Friday, Oct. 20-21, from 10 a.m. to 9 p.m., at the Youth and Children's Center of Morgan Memorial, 85 Shawmut Ave., Boston. There will be a wide variety of merchandise and home-made items on sale. All of the proceeds will go for the benefit of the Morgan Memorial Day Nursery now celebrating its 52nd year. The nursery and kindergarten has a daily attendance of 48 children whose working parents can thus be certain that their children are well cared for. Mrs. C. J. Cook of Jamaica Plain, is president of the auxiliary and the committee chairman include Mrs. G. E. Apel, Belmont; Mrs. J. S. Goodway, Jamaica Plain; Mrs. Wm. Ware, Natick; Mrs. Phillip Leard, Brookline, and Mrs. George S. Clarke, Quincy.

The Methodist church at Westboro, Mass. is presenting a second Fall Community Forum as a service to the community. On Oct. 6th, Rabbi Leo Shubow of Temple B'nai Brith, Somerville, Mass., spoke on "A Rabbi Looks at Christianity." Future programs scheduled are:

Oct. 23rd — Dr. Joseph Fletcher, professor at Episcopal Theological School, Cambridge, Mass. "The Church and Industrial Relations."

Oct. 30th — Dr. Allan Knight Chalmers, Boston University School of Theology. "Can the Church Guide Social Change?"

Nov. 6th — Dr. Miriam van Waters, superintendent of Framingham (Mass.) Women's Reformatory. "A Christian Approach to Penology."

The following message from Mrs. Harry W. Worley, Foochow, China, was received on Sept. 28th by the Board of Missions and Church Extension, by radiogram, for transmission to China friends:

"Foochow Christians courageous.
"Theological College active.
"Work progressing.
"John 16:33.
"Need your prayers and funds."

One-third of the membership of the Methodist church in Lumberville, Pa., went down to the Advance Rally at Arch Street Church, Philadelphia on Oct. 3rd, under the leadership of their supply pastor, Albert W. Cliffe of Frankfort, the associate lay leader of the North District.

Claflin To Dedicate

Orangeburg, S.C. — The half-million dollar improvement program at Claflin College during the present four-year administration is being dedicated in connection with the 80th Anniversary celebration on October 19th.

The celebration brings together outstanding clergymen and educational leaders of The Methodist Church, as well as hosts of alumni, to the oldest instition for the education of Negroes in South Carolina.

The improvement program which was begun four years ago with the coming of Dr. J. J. Seabrook to the presidency of the college, is nearing completion. It includes a $56,000 heating plant, a $150,000 science building, a $75,000 gymnasium, a $40,000 library, $50,000 in several war assets buildings, a $15,000 athletic field, and $150,000 in equipment and renovation of old buildings.

Claflin College is a project of the South Carolina Conference of The Methodist Church, and is included in the system of fourteen Negro schools and colleges and professional schools supported by the Division of Negro Educational Institutions of the General Board of Education of The Methodist Church, Nashville.

World Order Sunday

Universal and simultaneous reduction of armaments is called for in a letter to Methodism's 24,000 ministers by the Rev. Dr. Charles F. Boss, Jr., Chicago, executive secretary of the Commission on World Peace of The Methodist Church. The message also asks for the subordination of military functions to civilian control and the creation of a people's support for the United Nations.

In his letter to the pastors, Dr. Boss says that "the United States ought now to take the lead through the United Nations in a universal and simultaneous reduction of arms and armaments throughout the world."

Each minister is requested to "urge your representatives in Congress to completely subordinate the arms program and military function to civilian control."

Nashville, Tennessee — Miss Rosemar K. Roorbach, assistant editor in the Depar ment of Children's Publications, Editori Division, General Board of Education, is th author of a new book, "Religion in the Kir dergarten," just published by Harper an Brothers. It deals with the religious exper ences of four-and-five-year-old children i Sunday school, day school, vacation schoo and summer laboratories. The book con siders the capacities and problems of the kir dergarten child, the place of the teacher an parent in religious development, and the in fluence of the home, the community, and th church on these children. Its price is $2.0

Disciples Minister As Co-Pastor

Baltimore, Md. (RNS) — A Disciple of Christ minister has been appointed co pastor of the Mount Vernon Place Methodi Church here.

In announcing the selection of Dr. Walte Fiscus, of Eugene, Ore., to serve with hin Dr. Albert E. Day, the church's pastor, sai the Disciples clergyman will not be aske to change his denominational allegiance.

"In these days when there is so much di cussion of church union," Dr. Day sai "there are steps in fellowship that may we be taken by individual churches, advanc that may open other ways of co-operation b tween representatives of various denomin tions before organic unity between denon inations is reached.

"This is definitely the era of the ecumenic spirit. In these days when Communism an secularism are waging a war against Chri tianity, it is very important that Christia should stand together. Why should t church ask for international co-operation an refuse interdenominational co-operation?"

Thomas Mann Makes Gift

New York — An Evangelical Luther congregation — the Herder Church at We mar in the Eastern Zone of Germany — h been given 20,000 marks by Dr. Thom Mann, Nobel Prize novelist.

The gift, which will be used to reconstru the church, represented the Weimar Goeth Prize, awarded to Dr. Mann in connectio with this year's Goethe Bicentennial.

One of Germany's leading literary figur Dr. Mann was forced out of Germany the Nazis in 1938. Last summer he pa his first visit to Germany since that time, a went to Weimar to receive the prize esta lished by the community. He turned t award over to the Herder Church and w thanked for his donation by Bishop Mor Mitzenheim of Thuringia.

Last year Dr. Mann donated income fro his books published in Germany to Mary's Lutheran Church in Lubeck, whe he was born.

Recently, Dr. Mann has been criticized some Lutheran circles in the United Stat

the views he expressed on Martin Luther a magazine article.

The Rev. Dr. Edgar S. Brightman, Bor- n Parker Bowne Professor of Philosophy Boston University, is a patient at the New- n-Wellesley Hospital in Newton, Mass. hile he is not able to receive visitors, Dr. ghtman would be glad to hear from his ends by mail.

The Rev. and Mrs. W. Ralph Ward, Jr., of . Lebanon, Penn., announce the birth of a n, Gerald Richmond, on Friday the 7th of tober. The Wards have two other sons, lph and David. Mr. Ward was minister South Methodist Church in Manchester, nn., before going to the pastorate of the . Lebanon Methodist Church in Oct., 1948.

The November meeting of the Southern strict Ministers' and Laymen's Association the New Hampshire Conference will be d at St. Paul's Methodist Church, Law- nce, Mass., at 10 a.m., Nov. 14th. Devo- ns will be led by the host pastor, the Rev. S. Steele, Jr. The Rev. Burton G. Rob- ns of Exeter, N.H., will report on the Yale hool of Alcohol Studies. The Rev. F. L. mmell, minister of Vine Street Church in wrence, will give a paper on "My Faith in rist."

The Rev. J. Bernard Gates, chaplain of nnecticut State Prison, Wethersfield, Conn., conducting a preaching mission from Oct. th to the 23rd in First Methodist Church, gerstown, Ind., where the Rev. L. C. Clay- n is minister. Mr. Gates is using as his gen- l theme: "An Adequate Faith and Effec- e Life."

Bishop John Wesley Lord announces the pointment of the Rev. Earle B. Luscombe Rochester, N.H., on the Southern District the New Hampshire Conference, to Sun- k and Bow, N.H., on the Northern Dis- t of the same Conference. Mr. Luscombe, o has been pastor of the Bethany and Beth- churches in Rochester since 1946, will as- me his new duties November 1st.

aptists Assail Republicans

Fitchburg, Mass. (RNS) — Wachusett ptist Association, comprising 17 Massachu- ts churches, has scored the state Republican rty for attempting to keep the school bus e off the 1950 election ballot.

A resolution adopted at the association's nual meeting in Ayer charged the Repub- an party with "political chicanery" to avoid rting its chances at the polls.

The Republican State Committee recently closed it would ask the Massachusetts Su- me Court to order omitted from the ballot e question of repealing a state law allow- g private and parochial school children to e in public school buses.

The repeal move was initiated in July by een Protestant clergymen of Greater Boston who filed an initiative petition with the attorney general in Boston as a preliminary legal step towards giving Massachusetts voters the right to decide the question.

In its resolution, the Wachusett Baptist Association insisted on "the right of any citizen or group of citizens of Massachusetts to bring this matter of transportation of parochial school children to parochial schools to the issue of referendum for legislative action through properly constituted channels, without having their efforts hindered by selfish political interests."

Theologian In Japan

Tokyo (RNS) — Professor Emil Brunner of Zurich, Switzerland, one of the world's leading Protestant theologians, arrived here to participate in an all-Japan Christian Workers' Conference.

Dr. Brunner, who was accompanied by Mrs. Brunner, is scheduled to deliver one of the conference's chief addresses.

Some 250 missionaries and Japanese Christian leaders were on hand to welcome the theologian and his wife who came here after attending a YMCA conference in Bangkok, Siam.

Cowardice, One Of The Tragedies

Greensboro, N.C.—Praising white North erners who came to the South following emancipation and treated Negroes as human beings, Dr. Mordecai Johnson told a capacity audience at Bennett College recently that "one of the greatest tragedies in the South is the fundamental cowardice of Southern white Christians."

"Ever since 1861," The Howard University head declared, "the watchword of the South has been 'keep away from Negroes except as servants.' The South is afflicted with the love of distance."

Depicting the conditions existing following slavery, Dr. Johnson asserted, "We could have lost heart and hope, but, thank God. there were some who believed in our highest possibilities and talked with us, for the first time, on the highest level of human intelligence."

Paying tribute to these pioneers, the speaker said, "In helping to found such institutions as this they demonstrated the greatest act of friendship one human being can show toward another. This high level of friend ship the South has never known."

Condemning Southern white leaders who did little or nothing to help Negro progress, Dr. Johnson told his audience that "what the Southerners were afraid of was in actuality their greatest challenge in adventure.

"The Southerners feel that where you find crudeness, ugliness, and immaturity to stay away from it," he continued, "but, those who came down and founded this school. and others like it, felt just the opposite. They

EVENTS

believed that where such conditions existed. be sure to go there, for there lay great opportunity to prove one's creative power to make out of human beings what one wanted to."

Reminding his audience that this has been the type of civilization that has "looked down on you and despised you," Dr. Johnson denounced white Christians who "blaspheme the name of God by setting up churches in the name of Jesus Christ. They try their best to see to it that neither Gor nor his spirit come in contact with blackness," he declared.

"The white race is rejoicing that they are winning the cold war," he asserted. "They once held three-quarters of the world under their domination. But now they've lost China, more recently India, and at present are scared to death of what will happen in Africa. They do not realize that their blindness is causing them to lose the world. Who will love them enough to tell them the truth?"

"You will never become the women the founders of this place had faith that you could become," he concluded, "until you understand that one of their deepest desires is that you persuade white men and women to love the crude, the ugly, and the ignorant. You must love them enough to tell them the creative power they might have enjoyed had they only loved, believed more and feared less."

Condemns Segregation

Johannesburg (RNS) — A statement condemning the government's policy of racial segregation was adopted by the National Christian Council of South Africa at a conference here. The statement said:

"We affirm that the fundamental truths we shall neglect at our peril include:

"1. God has created all men in His image. Consequently beyond all differences remains the essential unity.

"2. Individuals who have progressed from a primitive social structure to one more advanced should share in the responsibilities and rights of their new status.

"3. The real need in South Africa is not for Apartheid (separation of the races) but Eendrag (unity).

"4. Citizenship involves participation in responsible government. The franchise should be accorded to all capable of exercising it.

"5. Every child should have the opportunity of receiving the best education that the community can give, and for which the child has the capacity.

"6. Every man has the right to work in that sphere in which he can make the best use of his abilities for the common good."

Is Collectivism The Price Of Peace?

E. Kendall Scouten

Many who have felt the pulse of Soviet-American diplomacy have sensed that where the beat was the strongest there was a breakdown in our traditional American individualism. Where the beat seemed the weakest there was either the powerful counter-weight of individualism or the counter-pulse of Roman Catholicism. The most dynamically affirmative opponent of collectivism in the political realm is ecclesiastical absolutism: a natural and perhaps inevitable rivalry. In this ecclesiastical absolutism are the seeds of collectivism in the spiritual realm, for if there is an interpretive, mediating, judicial authority which stands between the individual soul and God, that authority takes the place of human personality as the chief aim of creation. That this teleological fiction has no counterpart in reality makes little difference in the facility with which the Church proceeds to monopolize the moral and spiritual energies of society.

This alignment exerts a gravitational pull on Protestantism in its ecclesiastical aspects. Those phases of Protestant church activity which depend for their vitality upon the machine-marshalling of personal opinions and resources according to the purposes of a bureaucratic nucleus occupy the forefront of ecclesiastical attention. So, the casual but often unbiased observer says, "The Such-and-Such Church is getting just like the Catholic Church," or "just like the government."

There is obviously a kind of peace which is acquirable through collectivism. This is the kind of peace which the world *can* give, as opposed to that which Jesus declared it does not give. This peace can be observed on a different social level in the ant-hill.

I was quite surprised, while watching an ant-hill in my front yard, to observe that while most of the ants were busily working at carrying out stones and bits of debris, one ant was carrying out another ant. The prisoner was quite indignantly but helplessly waving his feet around in the air. After the carrier-ant had gone from the hole a short space, he suddenly dropped his burden and rushed back to the aperture with what appeared to me to be a most embarrassed expression on his face. I do not know to what extent he realized that the collectivism to which he was subject by instinct and social environment had nearly led to the sacrifice of the Christian values reserved to individual personality. Probably that confusion of material necessity and personal values went on all the time, as it most certainly does in any collectivist society. Still, there was no war over the issue. The second ant merely scuttled back into the hole, glad that his head had not been chewed off or that he had not been dropped in a puddle. He was the slave of a system. It might be offered in apology that the ant being removed was a non-producer, and that having served some esoteric purpose within the ant-hill now needed to be destroyed. However, in a moral society, no individual can be regarded as merely a means to an end. He has value inherent in himself and can not be lightly tossed aside according to superficial standards of strict utility.

All of this leads one to conclude that the peace of the ant-hill is not the peace which comes with the realization of the noblest personal growth, nor is it consistent with Jesus' conception of the kingdom of God. But it is the peace of Communism, of some grades of socialism, and of wise sluggards. It is the Pax Collectiva: a dull routine. As a blacksmith once remarked of a former job he held in a big factory: "It gets monopolous!"

The peace of ecclesiastical collectivism, as practiced by the Roman Catholic Church, is more in the nature of a drug. It highly distorts spiritual and esthetic values and encourages the intellect to conform to unrealistic patterns of experience.

Thus a cleric can finger a prayer book with erotic reverie. The theory of the mass induces a mystical, sentimental, sensuous haze where there should be primarily the most refreshed and enlightened reason. While intellectual sophistication is a drab fabric incapable of receiving the designs of true faith, still we do not appeal to irrationality or a mental vacuum in the evangelical witness to the wonderful work of God in Christ on Calvary. To fully understand the character of His mission is to possess the shining essence of reason itself and to feel the razor edge of utility. The glow of the passion is nourished in a bed of reasoned insight. "Come now, let us reason together," said the Lord. "Though your sins be scarlet, they shall be as white as snow." Rejecting both the mechanical routine of materialistic socialism and the addict's couch of spiritualist necromancy, the maturing personality seeks an enduring peace.

There is a peace that lies in individualism, co-operation, democracy, and Christian community. This must be the American peace. It is nourished by the Protestant Christian faith as by no other. It flowers in progress and mutual prosperity. It is reasonable and practical. It is rooted in the consciousness of a spiritual order where God is supreme and His will adequately revealed to His subjects through their highest and most personal insights. There is no authority exterior to the self which can compromise, mediate, or define that essential insight. All exterior relations, including social and institutional relations, flow from and borrow their character from this inner orientation.

This is not a peace of uniformity, but of designs within diversity. It is a peace of keyed rather than slack strings. It is not the peace of a monotonous tone, but of a rich chord that takes vibrant hold of the spirit and causes it to respond. It is the peace of beauty, goodness, and love. None of these has ever been successfully collectivized. As God rules, they never can be.

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Course In Great Books

What will be the third course in Great Books to be given under the auspices of The Community Church of Boston is to take place on a series of Thursday evenings at 8 o'clock at The Community Church Center, 565 Boylston Street, Copley Square. The opening lecture will be on Oct. 20th when Pierre Van Paassen's new book, "Why Jesus Died?" is to be discussed by one of the country's leading authorities in the field of New Testament literature, Dr. Henry J. Cadbury, Professor of Divinity, Harvard College, and himself author of "Jesus — What Manner of Man?" Blanshard's "American Freedom and Catholic Power" will be given by Edward Darling of the Beacon Press; Sartre's "Existentialism" will be discussed by Dr. John Ciardi, ass't. professor of English at Harvard and a leading American poet; the Rev. Kenneth L. Patton, minister of the Charles Street Universalist Church, will speak on, Dewey's "Experience and Nature;" Fromm's "Man For Himself" will be taken by Professor Willem J. Pinard, chairman All-University Psychology Dept., Boston University; Parrington's "Main Currents in American Thought" will be presented by John Holmes, leading American poet and asst. professor of English at Tufts College; the final lecture will be given by the Rev David R. Hunter, executive secretary, Dept of Christian Education, Episcopal Diocese of Massachusetts, who will speak on Monsignor Sheen's "Peace of Soul."

Social Work Post

Snow Hill, Md. — Mrs. Irma Geddes wife of the Rev. George E. Geddes, pastor of the Ebenezer Methodist Church here, has been appointed social worker for Worcester County to make a study of maternal health under the National Committee on Maternal Health in co-operation with the Planned Parenthood Association.

Mrs. Geddes is a graduate of Claflin College, Orangeburg, South Carolina, where her husband once held a professorship.

he Parson Looks At Labor

air M. Cook

tirement Funds

The turmoil over employer-paid pension d insurance plans, set off by the head-on sh of Big Steel's big shots with Steel-rkers' negotiators, has an interesting back-ound.

Two war-time developments were respon-le for giving a big boost to such company ns. One was the Stabilization Act of 1942, ich "froze" wages along with prices to vent the growth of inflation. The second s the war-time tax set-up. With the first, was impossible to grant wage and salary reases. But "fringe" benefits were legal, d were attained by bargaining in thousands companies. The company contributions, many instances, cost the company compara-ely little in profits: a company in the 80 cent excess-profits tax bracket could pay r-fifths of the cost out of what would erwise go to Uncle Sam.

Even before the war, company-sponsored lfare plans were spurred by the govern-nt example set in Social Security in 1935. t since the war, and particularly since last r's N.L.R.B. ruling that management must gain on pensions and insurance, the pace stepped up. Since 1947 the number of rkers covered has more than doubled. re than 10,000 company pension and in-ance plans with resources of over a bil-n dollars are now in effect for some six lion workers — a total as large as the ole C.I.O. — to prepare for their personal iny day." According to the Bureau of or Statistics, 44 per cent of these are for h coverages, 45 per cent for insurance y, 11 per cent for pensions only.

The employer-financed United Mine Work-Welfare Fund provides $100-a-month sions to twenty-year veterans of the pits years of age or more — or did, until the rent dispute and stoppage. The Inter-ional Ladies' Garment Workers Union F.L.) finances its own welfare funds for of the most complex and varied schemes 49 different projects in health, recreation, cation, retirement — on a pay-roll "tax" 3 per cent to 4 per cent. In between are manner of plans.

ut one thing is sure. Not only are min-s' pensions here to stay — the American hodist Church having been the first in-ution to provide for its retired servants but industrial pensions are also here to . (Under the terms of the plan adopted he Christmas Conference of 1784, found-ing The Methodist Church, the "wornout preachers" were to receive $60 per year. The Charter Fund of 1796 and after was a continuation of this plan — the first pension system provided by any institution, according to the late Bishop Warren.)

The necessity for retirement funds is increasing. In 1920 only about 4 per cent of our population was over 65; but experts predict that by 1975, 11 per cent will be in that age group. Unless they have some income, the problems will be more tremendous than we can realize even today.

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W. W. Reid

—Security Is A By-Product

Sociologists tell us that the progress man has made on the earth during many centuries has come as a result of "struggle": struggle against other animals, struggle against climate, struggle against the inroads of the sea, of the jungle, of microbes, of disease — even against other men. The overcoming of obstacles, they tell us, has given man confidence in himself, mastery over much of nature, and aspirations for things higher, and nobler, and beyond. Struggle, at least for those who did not fall by the wayside, has been a boom to man. And in the term "struggle" is encompassed all that man knows as "work" or "labor."

* * * * *

"Now let us examine the facts and see why we cannot count on a war that won't hurt us, a war that will scarcely throw us off our stride, a war without rationing or heavy casualties, a war with business as usual. To begin with, we have no bomber aircraft that will fly from our homeland to main centers of Soviet war industry with a bomb load and return."

* * * *

"Operation Survival," by William H. Hessler, Prentice-Hall, Inc., N.Y. Price $3.

* * * * *

But now — especially in America and Europe — men are talking as much about "security" as about work or struggle. "Social security," "national security," "personal security" are increasingly familiar terms, often the shibboleths of the politician, the labor leader, the military mind. Yet, I wonder, have we thought through this matter of security that we would build into every job, with every phase of life and activity? Is it the summum bonum of all endeavor, and is it just a matter of more legislation?

Is not security a by-product of something else? Personal security the by-product of years of labor and faithful attention to details? National security the by-product of fair dealings, international justice, regard for others as we regard ourselves? Is not the only true economic social security the by-product of the working together harmoniously and unselfishly of both capital and labor, the employer and employee? Can there be any lasting security if it is sought by the mastery of one man over another, the mastery of one nation over another, the mastery of employees over employer or vice versa?

And what of the pioneer, the adventurer into new fields or areas of life? Man certainly has not progressed so far that he can do without pioneering in any field; there are new adventures ahead in still unchartered heights. If security is held out as the great objective, will men still venture forth? Someone must cast aside security and "bet his life" for the good of his fellowmen!

We are, of course, for security that must be thrown about widows, and orphans, and the aged, and the ill, and the disabled, and those who have "borne the brunt and heat" of years of labor. Perhaps we would agree that "security" should be built into the specifications of every job in which man engages. But security must be a by-product of labor and not a substitute for it.

A writer in *Printer's Ink* the other day suggested that young people today talk not so much about work and opportunity as about security, and he asks "What's wrong with work?" Perhaps the modern questioning of the free enterprise system has shifted our emphasis a bit these late years; but this writer remembers hearing people say, "The world owes me a living" long before he heard of Communism; and he knows that the great majority of people are eager to do their fair share of the world's necessary work.

General Eisenhower, addressing a Columbia University assembly recently ,said: "I am quite certain that the human being could not continue to exist if he had perfect security. Life is certainly worthwhile, and there is no struggle in perfect security."

Youths Get Bibles

ROCKLAND, Me. (RNS) — A 70-year-old Glen Cove, Me., man who walks three miles to church twice every Sunday, presented small Bibles to youths in Rockland Municipal Court after he accused them of assault and robbery.

The court held Harold Niles, 20, a reformatory parolee, in $3,000 bond for the November term of Knox County Superior Court and released his companion Arthur Johnson after hearing Clifford Ruskin tell how he was beaten and robbed of his gold watch and chain and 90 cents in change.

After the arrangment, Ruskin went to both youths on opposite sides of the courtroom and unobtrusively gave them the Bibles.

The elderly man was walking to Thomaston, six miles from his home, when he was allegedly assaulted and robbed by Niles in the presence of Johnson.

Philadelphia Letter

Charles Daniel Brodhead

Bishop Fred Pierce Corson has challenged the ministers and laymen of the New Jersey and Philadelphia Conferences to go forward in the Advance for Christ and his Church. He and Bishop Gerald H. Kennedy addressed the 113th annual session of the New Jersey Conference at Ocean City, N.J., and the Philadelphia Conference district meetings at Pottsville; Stroudsburg; Arch Street, Philadelphia; and St. Paul's, Lancaster. Dr. Frank T. Cartwright, associate secretary, Joint Division of Education and Cultivation of the Board of Missions, also addressed the district meetings.

The New Jersey Commission on Wor'd Peace and Social Justice, under the chairmanship of the Rev. G. Stanley McCleave, has reported assurances from the Ocean Grove Campmeeting Association that their future policy would conform more with the state policy on the Negro issue; and from the Methodist Hospital in Philadelphia that injustices in rejecting applications from Negro girls applying for admission as student nurses would be remedied. A trip to Communist headquarters in New York brought the surprise of evidences of weakness there.

A Japanese Methodist pastor is serving a large group of Japanese Christians at Seabrook Farms, near Bridgeton, N.J. The Bridgeton churches have shown concern to help them. Both Negro and Japanese were in attendance at the summer assemblies and institutes.

Specialized departments for study in the field of labor relations, including clinical study, were recommended to our theological seminaries.

The Rev. W. Neal Raver, class of 1932, pastor since 1943 at Palmyra, N.J., has been appointed to succeed the Rev. William W. Payne, class of 1916, as superintendent of the Bridgeton District. The district parsonage is at Millville, N.J. He is the son of the Rev. Wm. R. Raver, minister of Hamilton Avenue Church, Trenton, N.J., who served from 1940 to 1946 as superintendent of the Trenton District.

Among the other speakers at the New Jersey Conference were Dean J. S. Ladd Thomas of Temple University School of Theology, President Fred G. Holloway of Drew University, Judge Hayden Proctor, Dr. W. Vernon Middleton of the Board of Missions and Church Extension, Chilton G. Bennett of the Board of Lay Activities, the Rev. Takuo Matsumoto of Hiroshima, Japan, and the Rev. Louis W. Mitchell of the Methodist Hospital in Philadelphia.

Dr. Benjamin F. Allgood of the Camden District presented the composite report for the district superintendents. He and Howard S. Stainton, an Ocean City merchant and member of the Committee for Overseas Relief, have gone to visit our Methodist work in Europe in the Geneva Area, the Frankfort-on-Main Area, and England.

Bishop Corson will leave during the Christmas holidays for a winter visitation to the Methodist work in South America. He is the fraternal delegate to The Methodist Church of Brazil.

According to Dr. Cartright, "there never was a time when the challenge, the difficulties, and the opportunities in China were greater than now." He predicted that "the Chinese culture and character will influence Communism in China and change it quite radically."

Governor Alfred E. Driscoll of New Jersey on a tour in Monmouth County visited Ocean Grove and its nearly-completed, million-dollar Methodist Home.

The Advance Fund in the Philadelphia Conference calls for projects in China, World Council of Churches Fund, Foreign Missions Disaster Fund, Methodist Committee for Overseas Relief, Gulfside in Mississippi, the Korean Church in San Francisco, the Witt Memorial Church (for Indians) in Tulsa, Okla., the John Wesley Church (for Negroes) in West Philadelphia, and four conference-initiated projects: Broomall, Chester Plaza, Barren Hill, and Allentown, Pa. The first service has been held at Broomall, under the pastor, the Rev. David Seymour. Dr. Leon T. Moore of West Chester, Pa., is area secretary for the Advance.

Another father-son team in the New Jersey Conference is Rev. Charles R. Sweeten, who has been an accepted supply since 1933, and his son, the Rev. Frank Sweeten, who, not long out of Temple University School of Theology, has gone out with the three-year termers for India.

The Rev. J. Vincent Watchorn of First Church, Easton, Pa., was a summer visitor in England; Dr. Ralph B. McCuen, of the Church of the Advocate, Germantown, in South America.

The Homemaker's Corner

Mrs. Harry A. Burnham

"What Hath God Wrought!"

These famous words could well be repeated almost every day as we read of developments in the world of science and art. We are sometimes inclined to discard, as fantastic, some of the discoveries which men of science tell us may become part of our daily life in the near future.

When we can store up, from the summer sun, sufficient heat to warm our homes in winter we will not worry much about a coal strike. And why not? He who set the stars in their course must have had a reason for placing our sun where it could warm us.

And what about a closet hidden away somewhere, where we can store up some of the frigid blasts of winter, and let them out a little at a time during the summer. That would have been appreciated in many places this past summer. It would be a very goo way of air-conditioning.

My grandmother dipped candles to ligh her home. When my grandfather brougl the first kerosene lamp into town peopl came from miles around to see the "nev contraption." Some of the women staye safely outside the room where it was, le it explode and send them "into kingdor come."

Then, when illuminating gas was intr duced to New York City, people tremble because they thought that the hot flam ran through the pipes underground, an might explode any time. Ministers quote from Genesis to prove that any attempt i improve on God's edict that there should b day and night was blasphemous. Physician said that the new illumination would cau people to keep late hours, and thus impa their health. Many were the weird proph sies.

There were, of course, cases of asphyxi tion, and hotels placed signs by the ligh asking patrons not to "blow out the gas and giving explicit directions for extinguis ing it safely.

Then came electricity, which had, of cours been there all the time, just waiting to b used.

Now we do not even wait for wires carry our messages; we just pick them o of the air.

Wouldn't it be a fine bit of "Internation Economy," about which we hear so muc if men could declare an armistice on talkin and thinking war, and could give God chance to show what he can do for us?

Getting A Kick Out Of Life

With the permission of Mrs. William L. Stidger, Zions Herald will continue to print the "Kicks" which Dr. Stidger wrote before his death on August 7th.

My barber's name is Tom Fell, an Italia middle-aged, short of stature, bronzed ski a shaggy head of grey hair — looks like t elder Robert Lafollette. He thinks he is har boiled, but we always exchange stories abo our grandchildren when I get what lit hair I have trimmed. He douses me aft wards with rose toilet water so that I sm to high heaven for a few hours and my w and students make slanderous remarks. B Tom is "tops" as a barber, and even fin than that as a man, a husband and a gran father.

On my last visit to his shop he was co siderably worried because one of his gran

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ıs was in the hospital with a serious malady the bone. He was telling me about it: 'But dosa women, dey cry alla time. My fe, she cry alla day. She sitta da home l cry about da tree year old boy at da spital. Me, I no cry. You gotta have a da ɔng discipline lika da man. Da man, he va da strong discipline. He work all da y and he gotta have a da strong discipline and no cry like a da woman!"

And all the time that Grandpop Fell was ing me about that strong discipline of "da ın's" as contrasted with the crying weakss of "da woman," the big tears were runıg down his tawny cheeks and over mine ɔ. So we men with "da strong discipline" there, thinking and talking about what ɔng discipline we men have and weeping th each other as we talked, and neither of observing how ludicrous we were in our ısting over our self control in those crucial ɔments when something is wrong with our ındchildren.

got a real kick out of that because I like see grandparents who have some feeling ɔut their grandchildren. In fact I like see any man who has strong emotional lings about his wife, his own children and grandchildren. I would trust a man with few strands of hair, my money, or my if he feels deeply and lovingly about his me. That, to me, is the first test of any ın's character, the way he feels about his me. I am always drawn close to the man ıo wants to show me pictures of his wife, ldren and grandchildren, who takes pride them, who keeps pictures of them on his ce desk, and who likes to tell people about em. I get a kick out of it always, and ıt type puts a smile on my face.

eadlines In Religion

A weekly roundup of religious news as reported by Dr. J. Edward Carothers, minister of Calvary Methodist Church, Albany, New York.

Although the Episcopalians in their genl convention were found to be opposed to leral funds for parochial schools, the New rk City Council voted 14 to 5 in favor of h aid. The council had discussed the Barı Bill and those who voted against it said ıt in New York City there are large nums of children enrolled in parochial and vate schools who would not benefit from leral aid unless it was made available to ɔse schools.

Of the five who voted against federal aid parochial and private schools, one was a mmunist, two were American Labor Party embers, one was a Liberal Party councilen and one was a Republican.

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California has decided that it will be perssable to sing Christmas carols in the ıools. The question came up when a new ısic book was placed in the curriculum of elementary schools, and among the other songs were included a number of Christmas carols. The California ruling holds that carols are traditional music in the public schools.

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The petition which would ban the reading of the Bible in the schools of Maine has been rejected on the grounds that its form was not approved by the attorney general. This means that the petitioners will have to go through the whole process of preparing and filing a new petition.

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In Memphis, where the film "Lost Boundaries" has been banned, it was announced that a private showing would be held for clergymen. The film relates a story of how a Negro doctor and his family lived as white people in a New England town.

When the Memphis clergymen came to the place where the film was to be shown, they waited before locked doors, standing in the rain, until finally someone came and told them that the ban applied to private showings as rigidly as it did to public use. Presumably, it would be illegal for a private citizen of Memphis to show the film in his own home to his own family.

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Thirty-five clergymen saw labor policy in the making at a regular labor convention held in St. Paul, Minnesota. When the American Federation of Labor held its recent meeting, it made provision for the Federal Council of Churches to have a study delegation in attendance. Members of the delegation had free access to all policy making sessions and committee meetings. Dr. Cameron Hall, who heads the department of the Church and Economic Life for the Federal Council said that he was surprised with what he found. He had expected, he said, to find the labor leaders engaged in high pressure sessions in smoke-filled rooms. Instead, he said the whole process was conducted with great efficiency, and that so far as he could determine, all factions were permitted an opportunity to express their points of view before policy was finally settled. Dr. Hall said, "I think some church members have the wrong idea about labor groups because all of the information they have comes to them secondhand."

Miscellaneous Advertisements

FOR SALE — Ediphone dictating machine and transcriber. Second-hand. Call or write to office of ZIONS HERALD, 581 Boylston Street, Boston. Ke 6-5160.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate income young women to live or spend a vacation in the heart of Boston. Young women cared for the year round. Families in the summer. Rooms $3.50 per week and up. Kitchen privileges. For information, write the matron, Mrs. Minerva Phinney.

In the heart of one of the largest slums in the world there is a church known as the East Harlem Protestant Parish. In reality, it is a linked effort involving the use of several church buildings and the leadership of four pastors. The other day the four pastors were aroused to the use of loudspeakers and hand-bills and a mass meeting was held on the steps of the Church of the Saviour.

It happened in this way. An eighteen year-old expectant mother was on her way to a clinic when the third floor landing of her tenement house suddenly collapsed. She fell through the wreckage of two floors and landed on the first floor. Before the afternoon was very far along, the four pastors had prepared hand-bills and used loud speakers to call the mass meeting.

When the people gathered, they were asked to sign a petition calling upon the mayor of New York to do something about the terrible conditions of the great slum district. The church petition demanded that a systematic investigation and survey be made of the tenements with a view toward determining their structural safety as well as their threat to the health and comfort of the occupants.

Before the people were asked to sign the petition, one of the ministers said, "All through the Bible we have repeated over and over again the concern of God for the welfare of the poor. In the New Testament we find Jesus concerned with the conditions under which people live. That is why this church is concerned over such things as housing, health and education."

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Governor Luther Youngdahl of Minnesota is rapidly becoming known as the "ecclesiastical governor" because of his lively interest in the church, but the governor says he has no objections to the title because he believes the church should be active in politics.

Speaking before the Layman's Conference in his neighboring state of Wisconsin, Governor Youngdahl urged the churchmen to form active political pressure groups to secure the passage of good legislation. "Good pressure groups," he said, "can bring an end to evils which exist in our cities and states today."

Bishop Turns Down Increase

SAN FRANCISCO (RNS) — The Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church, has refused to accept a salary increase.

Reporting to the House of Deputies of the church's General Convention here, the Rev. William C. Munds, chairman of the committee on expenses, said Bishop Sherrill felt he could not ask the church to vote a larger budget when his own salary was involved. The deputies yielded to his request.

The presiding bishop's salary is now $12,600. It was proposed to raise it to $15,000.

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